# CITTAVISUDDHIPRAKARANA OF ARYADEVA




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# CITTAVISUDDHIPRAKARANA

# CITTAVISUDDHIPRAKARANA

OF

# ARYADEVA

SANSKRIT AND TIBETAN TEXTS

EDITED BY

PRABHUBHAI BHIKHABHAI PATEL

WITH A FOREWORD BY

**VIDHUSHEKHARA BHATTACHARYA**



**VISVA-BHARATI**

**1949**

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## ABBREVIATIONS

| | | |
|---|---|---|
| AS | ; ; ; ... | Advayavajrasaṃgraha in GOS. |
| BCP | ... ... | Bodhicaryavātarapañjikā, Bibliobeca Indica. |
| BD | ... ... | Bauddha Gana O Dohā, Vangīya Sāhitya-Pariṣad, Calcutta, 1323 B. S. |
| Cat. Cal | ... | Catalogue of Sanskrit Manuscripts in the Asiatic Society of Bengal. |
| Cat. NDL | ... | Catalogue of the Sanskrit Manuscripts in the Nepal Darbar Library by Hara Prasad Sastri. |
| CAV | ... ... | Cittāvaraṇaviśodhanaprakaraṇa. |
| CRV | ... ... | Cittaratnaviśodhana. |
| CV[1] | ... ... | Cittaviśuddhiprakaraṇa ed. by Hara Prasad Sastri in the Journal of the Asiatic Society of Bengal. 1898. |
| CV[2] | ... ... | Cittaviśuddhiprakarana quoted in the Subhāsitasaṃgraha ed. by C. Bendall, *Le Museon*, N. S. IV, 1903, V. 1904. |
| CVP | ... ... | Cittaviśddhiprakaraṇa |
| GOHS | ... ... | Government Oriental Hindu Series, Poona. |
| GOS | ... ... | Gaekwad Oriental Series, Baroda. |
| ITS | ... ... | Indian Teachers of the Buddhist Universities by Phanindranath Bose, Adyar, 1923. |
| JASB | ... ... | Journal of the Asiatic Society of Bengal. |
| JRAS | .. ... | Journal of the Royal Asiatic Society, Great Britain and Ireland. |
| PK | ... ... | Pañcakrama. |
| PS | ... ... | Prajñopāyaviniścayasiddhi, GOS. |
| SM | ... ... | Sādhanamālā. GOS. |
| SS | ... ... | Subhāṣitasaṃgraha ed. C. Bendall. |
| M | ... .. | Tanjur. |
| Tib | ... ... | Tibetan. |
| TVW | ... ... | Two Vajrayāna Works, GOS. |
| VT | . ... | Vajraḍākātantra in Cat. Cal. |

# FOREWORD

It is most unfortunate that the Editor of the book, Sri Prabhubhai Bhikhabhai Patel, could not live to see it published. Undoubtedly the editing would have been far better if he could himself take care of it from beginning to end. But unfortunately it was not to be as he was untimely snatched away by the cruel hands of death.

He belonged to a peasant family of Kunabi caste and was born at Sarpor-Pardi of the district of Surat in 1906. He had one sister and five brothers, he himself being the fourth. His father was Sri Bhikhabhai and mother Srimati Benabai. His education began at the village school of Satem and thence he was sent with his nephew Sri Govindaji Bhulabhai Patel, now a Homeopathic Physician at Navasari, to the Central Boarding School of Supa. It was a village middle school.

After his reading up to Matriculation came the call of Mahatma Gandhi for triple boycott of schools and colleges, Government Law Courts and foreign cloths. This was in 1919. Having given up school he joined a National School at Surat and from that time till his death he used to put on *khaddar*.

After two years in 1921 he went to the Gujarat Vidyapith, the National University founded by Mahatma Gandhi, and plunged deep in Congress ideology. There he came under the influence of such leaders and thinkers as Principal A. T. Gidwani, Acharya J. B. Kripalani, Kaka Kalelkar and Sardar Vallabhbhai Patel, and Prof. Dharmananda Kausambi. The last-named teacher impressed upon him the glory of the ancient lore of India.

Prabhubhai then come to Visva-bharati, Santiniketan with some other students from that part of the country. Indeed,

it was owing to his personal influence that at that time a good number of Gujarati students came to Santiniketan and joined the different departments of Visva-bharati. In due time P r b h u-b h a i was admitted to the Vidya-bhavana, the Research Department of the institution of which I was then the Principal. I had there the good fortune of teaching students coming not only from the different parts of the country, but also from such distant lands as Japan and Germany.

As a student P r a b h u b h a i endeared himself to all his teachers and inmates of the Asrama including our revered Gurudeva, Rabindranath. He was very intelligent and promising. In the Vidya-bhavana he was one of those students who studied under my personal guidance and I felt fortunate and proud to have him as a pupil. His subject of study here was Buddhism with special reference to its Tibetan and Chinese sources.

Here in Visva-bharati he lived for more than seven years and made it almost his permanent home. Once again come the call from M a h a t m a G a n d h i, and P r a b h u b h a i left his studies for the time being in order to serve his motherland and courted arrest and was imprisoned. This proved too much for him, for after two years of jail life he came out a total wreck in health. His robust constitution broke down and he developed hemiplagia from a little strain in his spine. Best of India's doctors, physicians, surgeons and specialists in nature-cure could do no better than giving some temporary relief. He removed to the house of his nephew Dr. G. B. P a t e l, already referred to, at Navasari. He was now a complete invalid, crippled and confined to his wheel-chair and bed, but his mind was clear till the end which came on the 30th December, 1942. He was taken to his village home where he breathed his last after an agony of red sores and now lies buried in his family land. He remained unmarried after the divorce from his wife with whom he was married at a very tender age according to the social custom prevailing there at the time.

The papers left behind by P r a b h u b h a i were sent to Santiniketan by Dr. G. B. P a t e l in the first week of February, 1944, when I went there again for a few months, and I sorted them in two bundles, one containing those connected with the *Cittaviśuddhiprakaraṇa* and his Tibetan studies and the other connected with mainly Chinese studies and miscellaneous papers. From the papers that are with me and other materials at my disposal it is known that P r a b h u b h a i made serious studies in the *Bodhicitta* literature both in Chinese and Tibetan. His paper *Bodhicitta-vivaraṇa* in the *Indian Historical Quarterly* ( Vol. VIII 1932, pp. 700 ) will show it clearly.

He contemplated preparation of a critical edition of the *Bodhicittavivarana*, a well-known work on the subject, giving its Tibetan version with the restorted Sanskrit text. For this purpose he made a transcription of the Tibetan version and restored the Sanskrit verses from it. He collected also a number of original Sanskrit verses of it scattered in different Sanskrit works.

Besides, he transcribed the Tibetan texts of the following books :

*(i) Bodhicittavivarana-ṭīkā, (ii) Bhāvanākrama, (iii) Bodhicittabhāvanāvivarana, (iv) Bodhicittotpāda, and (v) Samvrtibodhicitta-bhāvanopadeśa-varnasamgraha.*

Again, among the papers left by him there are found also the following :

(i) *Bodhisambhārasūtra* of N ā g ā r j u n a tentatively restored to Sanskrit from the Chinese text.

(ii) *Bodhilakṣanavimuktiśāstra*, Chinese text with Sanskrit rendering.

(iii) A short text on *Bodhicitta* with Sanskrit translation.

(iv) A restored Sanskrit text from Tibetan (?) appearing to be called *Bodhicittabhāvanā* containing 1-65 verses.

(v) Two pages of a Tibetan transcription of M a i t r e y a-n ā t h a' s *Mahāyānottaratantra*.

(vi) A short Chinese text entitled *Bodhicittārtha* containing the original and its Sanskrit translation.

(vii) *Paramārtha-bodhicitta-bhāvanākrama-varnana-samgraha* of A ś v a g h o s a—a complete Tibetan transcription.

(viii) There are also some fragmentary miscellaneous notes, different *Bodhicitta* texts as well as collections of Sanskrit verses of *Ratnāvalī* and other Bundhistic works that are found scattered as quotations in different books.

The papers contain also the following three papers of P r a b h u b h a i not yet published :

(i) *The Doctrine of Śūnyatā* (14 pages),

(ii) *Why Was Buddhism Popular* ( about 12 pages ), and

(iii) *Mysticism in Buddhism* ( 14 pages ).

In the *Indian Historical Quarterly* for 1932, Vol. III, pp. 316 and 689, he edited the complete text of the *Catustava* of N ā g ā r j u n a in a restored Sanskrit version together with its Tibetan text. Just before it T u c c i's paper *Two Hymns of the Catustava* of N ā g ā r j u n a giving the original Sanskrit of only two *stavas* appeared in the April number of the JRAS. P r a b h u b h a i's paper was written long before it and sent to the Editor of the Quarterly. As regards the quality of this work of P r a b h u b h a i one may be referred to my observation in the same number of the *Indian Historical Quarterly* ( p. 317 ).

P r a b h u b h a i wanted to bring out a new edition of the *Subhāsitasamgraha* in Nagri script, which was originally edited in Roman characters by C. B e n d a l l in *Le Muséon*, 1903. Having this object in view P r a b h u b h a i made ( 15. 10. 29 ) a Nagri transcription of that book and the copy still lies with me.

As regards his edition of the *Cittaviśuddhiprakarana* it was at my suggestion that he undertook it and worked on it earnestly. I do not exactly remember when he finished it or when the Ms. was sent to the press, but it is certain from his papers that pages up to 76 were printed off and the

final proofs of the remaining portion of the book, i. e. the Notes and different Indexes, viz., those of the karikas of the Sanskrit and two Tibetan texts as well as those of the *Cittaviśuddhiprakarana* quoted in other works, were received long before August, 1934, and forwarded to the author for his print order. He was then lying ill in his nephew's residence at Navasari and I was also away from Santiniketan. This as well as the difficulties of printing during the war years including some unforeseen circumstances hampered the timely printing of the book.

After a lapse of some years the work of printing was resumed at the initiative of Sj. Pulinbihari Sen, M A., of the Publishing Department of Visva-Bharati. Sj. Kshitis chandra Ray, M. A, Assistant Secretary. Visva-Bharati, also took much interest in it.

The Notes and a few pages of the second Tibetan text, ( i. e. the verses from III to the end of the *Cittaratnaviśodhana* ) had to be printed for the second time, these being seen through the press by Dr. P. C. Bagchi, now Director of Research Studies in Visva-Bharati. For this the authorities are thankful to him. It is to be regretted that the Indexes of the first and the second Tibetan texts could not be printed this time.

The Introduction to the book originally appeared in the *Indian Historical Quarterly*, 1933, pp. 705. As it was meant to be finally published as an introduction, we have made use of it as such without any change. As regards the editing of the book, there are defects of which nobody could be more painfully conscious than myself. I am, however, glad that the book is now published and thereby my self-imposed debt to a pupil ( *śiṣya-ṛṇa* ) is somehow paid off.

I have deliberately desisted from making any particular observation on the edition of the book by one of my most beloved pupils. Let the readers and scholars judge for themselves. Yet, I may perhaps permit myself to remark that it is un-

doubtedly a scholarly work and a real contribution to the subject and as such it will occupy an important position in Buddhistic studies.

In conclusion it may be added that P r a b h u b h a i was a fairly well-known litrary figure in his own mother-tongue, Gujarati. He tried his hand at novels, short stories, drama and poetry. His novel *Deśadrohī* 'The Traitor to the Country' and a book of poems called *Divadiā* 'The Lamp' received appreciation from the Gujarati-reading public. His death cut short a life full of promise and high expectations.

"Brahamavihara,"
Calcutta.
July 7, 1948.

Vidhushekhara Bhattacharya.

# INTRODUCTION

This treatise was brought to light by the late Mahāmahopādhyāya H a r a p r a s a d S a s t r i.[1] Ever since that publication, no one has taken any serious notice of it, excepting that some scholars[2] have used it for the purpose of reference. The original MS. of the work is of palm leaves in old Newari script. As it is very defective, its transcription and the printed text based on it are not free from mistakes. In the original MS. the first leaf is missing, the obverse side of the seventh leaf is totally illegible and many *pādas*, phrases or words are too much defaced to be deciphered with any certainty.

The thought that these handicaps could be overcome to a great extent with the help of the Tibetan versions of the work prompted me to undertake the task of preparing a critical edition of it. There are two Tibetan translations of this work, the first[3] of which has been referred to by B e n d a l l,[4] and the second,[5] which has a different title and is attributed to a different author,[6] has been traced by me in the course of editing the first work. A further comparison of the present work with some other texts on the same or similar subjects, supplied me with some more useful materials to work upon. A number of verses or their parts which are exactly the same as or similar

1. *JASB*, 1898, pp 175 ff

2 B e n d a l l *SS*, p 87, *JRAS*, 1900, p. 41, P o u s s i n *Muséon*, 1900, p 240, *BCP*, p 368, N a r i m a n *History of Skt Buddhism*, p 94, K i m u r a *Origin of Mahāyāna Buddhism*, p 166, and others

3 *Cittāvaranaviśodhananāmaprakaranam* (*Sems.kyi sgrib pa.rnam par sbyon ba.dses. bya ba'i.rab.tu byed pa*) See T Rgyud, Gi, fols 121b 8-127a 8 (Cordier. Vol II, p 186), Narthang edition, fols 118a 5-124b 2

4 *SS*, p 87, footnote

5. *Cittaratnaviśodhanam* (*Sems rin po che.sbyon bar byed par.dses bya ba*). See T Rgyud, Yu. fols. 216a 2-222b 3 (Cordier. Vol III, p. 2?2), Narthang edition, fols 215a.6-222a 5.

6. R ā j ā I n d r a b h ū t i, *Rgyal.ba Indra.b'u.tis mdzad pa*. See Tib, T. Dkar Chag, fol. 104a 6

to those[7] in this treatise, have been of great help in the correction of wrong readings and the selection of the right ones from among a number of them.

There is no title in the Sanskrit MS. of this work.[8] In SS where some of the verses of this treatise are cited, the title is given as *Cittaviśuddhiprakaraṇa*.[9] The first Tibetan translation (CAV), both in transliteration and translation, calls it *Cittāvaraṇaviśodhananāmaprakaraṇa*. The second translation names it *Cittaratnaviśodhana*. In the printed text I have adopted the title supplied by SS. because the title of the work should naturally be *Cittaviśuddhiprakaraṇa*, as the theme of the treatise as indicated by its last verse[10] is *Cittaviśuddhi* and as will be shown later on, it is a *prakaraṇa*, a class of writings to which it can be allotted.

The work is generally attributed to Ā r y a d e v a. CV.[1] states in its colophon *kṛtir iyam Āryadevapādānām iti*. CV.[2] supports it with a similar statement, viz. *Cittaviśuddhiprakaraṇe Āryadevapādair apy uktam* CAV, too, in its beginning as well as its end, supports this view.[11]

There is also some external evidence to show that this treatise was written by Ā r y a d e v a and none else. *Cittaviśuddhi*, according to Vajrayāna is one of the *kramas* 'stages' which are essential to the path that leads to the realization of *sambodhi*[12] 'complete enlightenment'. *Pañcakrama*,[13] a treatise dealing with

7 See App. III.

8 Later on in the *Cat NDL.*, p. 249 the editor seems to have accepted the title given in *SS*, p. 37

9 One does not know how Dr B h a t t a c h a r y a names the work differently at different places. See *Buddhist Iconography*, pp. xxiv, 1, *SM*, II, p cxxxiv *Annals of B R Institute*, Poona, part X, p 17.

10 cittaviśuddhim ādhāya yan mayopārjitam sukham/
cittaviśuddhim ādhāya tenāstu sukhito janaḥ//

11 It runs *Slob dpon phags pa lhas mdzad pa rdzogs. so/* (*Mahācāryāryadevasya kṛtir viharati sma*), *Slob dpon a rya de.bas mdzad pa rjogs so/* (*Ācāryāryadevasya kṛtiḥ samāptā*)

12 *BD.*, p. 8

13 *Memoirs de la Faculté des Letters de Gand*, *Fasc.* 16 *Cf. Actes du deuxième Congress international des Orientalistes*, 1894, pp. 189 ff.

these stages, devotes a whole chapter to it.[14] The *Ṭippaṇī* on this chapter states that Ācārya S ā k y a m i t r a, the redactor and the commentator of the text, has made some additions to it. These additions again are said to be the summary of a work, viz. *Anuttarasaṃdhi* of Ā r y a d e v a, which also is reported to have been known as *Cittaviśuddhikrama*.[15] In my opinion this Ā r y a d e v a and his *Cittaviśuddhikrama* alias *Anuttarasaṃdhi* have some relation to the author and the work under discussion. The existence of a work called *Cittaratnaviśodhanakrama*[16] does support the view that the *Cittaviśuddhiprakaraṇa* alias *Cittaratnaviśodhana* should have been related to some *krama*.

Moreover, there are two other treatises, *Svādhiṣṭhānakrama-prabheda*[17] and *Adhisambodhikramopadeśa* ( *bdag. byin. gyis. brlab. pa'i. rim. pa. rnam. par. dbye. ba* and *mnon. par. byaṅ. chub. pa'i. rim. pa'i. man. ṅag* respectively),[18] attributed to Ā r y a d e v a, which in spite of the similarity of their titles to those of some chapters in PK, are not identical with them. They, too, like the work under discussion, deal with the same subject matter as in PK. Further, the redactor of the Narthang edition of Tib. T. includes these three works in a volume which is mainly comprised of treatises dealing with PK. This, I think, is a sufficient evidence to put them down as belonging to the PK. literature. All of these treatises, though available as independent works, are, in fact, not so. Each of them taken as a separate unit, does not do full justice to all the aspects of Vajrayāna. They are really, as indicated by one ( CVP ) of them, more like some chapters than complete independent works. They complement each

14. *PK.*, p, 27 ff.

15. *PK.*, p viii, footnote 2 ; *Ācārya Śākyamitras tu ātmāno bāhuśrutyam prakaṭayan prakṛtiprabhedaprakāśakam anuttarasaṃdhināmakam grantham kṛtvā ārye Pañcakrame prakṣiptavān.* See *PK.*, p. xii. footnote 1. Again at the end of the chapter III . *Anuttarasaṃdhir iti aparanāma Cittaviśuddhikrama* See *PK.*, p. xii, footnote 6. A verse from the latter is cited in *BD.*, p. 28 as that of the former.

16. Cordier, II, p, 248 no. 81.

17. *Cat. NDL.*, p. 65 and *Cat. Cal.*, p. 110.

18. Cordier, II, p. 186.

other when taken as a whole This, I think, is sufficiently convincing an evidence in support of the existence of a hypothetical work written by Ā r y a d e v a similar to PK.

As regards the identification of this Ā r y a d e v a, it can unhesitatingly be said that he is not the same as one who is well-known as the author of *Catuḥśataka*, *Śataśāstra*, *Akṣaraśataka* etc ,[19] though H a r a p r a s a d S a s t r i,[20] P o u s s i n,[21] B e n d a l l,[22] K i m u r a,[23] N a r i m a n,[24] and others[25] seem to have once believed him to be so, while B h a t t a c a r y a[26], V a i d y a[27], and later on P o u s s i n[28] also doubted this identification

When the tenets of Vajrayāna were current in Bengal there was a writer of this name. He is supposed to have been known under two or three other names[29]. Many Sanskrit as well as Bengali treatises on the then Vajrayāna are attributed to him [30] In my opinion this Ā r y a d e v a is identical with the author of *Cittaprakaraṇa*[31], *Svādhiṣṭhānaprabheda*[32] and *Anuttarasaṃdhi* referred to above and is the one referred to in some other works [33] of the same school.

The second translation ( CRV ) as stated above[34], attributes the work to R ā j ā I n d r a b h ū t i p ā d a. He was both a patron and a writer of the Vajrayāna school, and was known as *Mahārājādhirāja*[35], *Mahācārya*, *Oḍḍiyanasiddha*, *Avadhūta* etc.[36]

19. See Tib T. Tsha, Cordier, III, pp 296 ff
20 *JASB*, 1898 p 175.
21 *BCP.*, p 868, footnote , Muséon, 1900, p 240.
22 *SS.*, p 87.
23 *The origin of Mahāyāna Buddhism* p. 166.
24. *History of Skt Buddhism*, p 94.
25 K e i t h : *Buddhist Philosophy*, p. 229 , A b h y a ṅ k a r a, *Sarvadarśanasamgraha*, GOHS, Poona, p. 510.
26 *SM.*, II, p cxxxiv,
27 *Etudes sur Āryadeva*, p 61.
28. *Buddhisme*, p 388
29. *BD.*, p 80 ( Intro ).
30 *BD* , app. p. 14.
31 *Cat. NDL.*, p. 249.
32 *Ibid.* p. 65 and *Cat Cal.* p. 110.
33. *BD*,, p 8 , *Catuṣpīṭhāloka in Cat. NDL.*, p 18 ; *SS.*. p. 57.
34, See footnote 6
35. *Cat. NDL.*, p. 56.
36. *TVW.*, p. xli,

Besides, in his two Sanskrit works, available at present, he is reported to have written a good many other treatises[37], big and small. Unfortunately they are known only through their Tibetan versions. He is supposed to have lived about the fourth quarter of the seventh century A.D.[38]

As regards the date of this Ā r y a d e v a, there is very little evidence. Some of the verses of the work occur in other works of settled dates ; but that too, does not throw any light on the point, as these verses occur in the texts themselves without any indication that they are quoted from some other works. We have already seen that Ā r y a d e v a was the predecessor of S ā k y a m i t r a who summarised the *Anuttarasaṃdhi* of the former.[39] Now this S ā k y a m i t r a was a disciple of S ā k y a-p r a b h a,[40] who was a contemporary of G o p ā l a of the Pāla dynasty of Bengal.[41] This fact gives us some data to presume that this Ā r y a d e v a was somewhat earlier than the beginning of the eighth century A. C.

Thus Ā r y a d e v a lived during a period in which N ā g ā r j u n a[42] the disciple of R ā h u l a b h a d r a[43] (S a r a h a), I n d r a b h ū t i p ā d a, the king of Orissa[44], L a k ṣ m i ṃ k a r ā, the learned sister of the latter,[45] and other *siddhas* upheld the banner of Vajrayāna. A comparison of their works shows that the ideal and the path to realise it, which they advocated, were identical in essence. The facts (1) that the chapters bearing similar titles[46] and cotaining similar treatment of the subject are attributed to both N ā g ā r j u n a and Ā r y a d e v a, (2) that the Tibetan translators committed a mistake in attributing one and the same work to both Ā r y a d e v a and I n d r a-

37. *BD.*, pp 14 ff ( App ).

38. *SM*, p XLII.

39. See footnote 15.

40. *Tāranātha* ( Schiefner ) pp. 211, 218.

41 *Ibid*

42. See *SM.*, II, p. XLV.

43. *The life of Nāgārjuna from Tibetan and Chinese sources*, p. 7.

44. *SM.*, II, p. li.

45. *Ibid*, liv.

46. Cf. *CVP.*, and works mentioned in footnotes 17 and 18 with chapters 3, 4 and 5 in *PK.*

b h ū t i, and (3) that the occurence of similar and identical verses[47] in different works of all of them, can be accounted for by their being contemporaries and having similar mission.

From the Tibetan translations it is known that the Indian translator of CAV was J ñ ā n ā k a r a. Nothing is known about his date, life and career, except that he had translated also some other works from Sanskrit into Tibetan.[48] The author of one of them, viz *Gaṇacakravidhi* is Ācārya D o m b i h e r u k a who is supposed to have lived in the latter part of the eighth century A.C.[49] We can deduce from it that the first translation was accomplished after that period.

The Tibetan interpreter of this translation was J a y a ś ī l a ( *Tshul. khrims. rgyal. ba.* ). If he is the same person as the one who was deputed to India by the Tibetan king Chaṅ. Chub in search of a great Ācārya for Tibet,[50] it may be said that the translation was made in the eleventh century A. C. For the person whom J a y ś ī l a took with him to Tibet was Mahāprabhu D ī p a ṃ k a r a S r ī j ñ ā n a[51] ( 980—1053 ),[52] who was a contemporary of king N a y a p ā l a of Magadha.[53]

The second translation was made by Upādhyāya D ī p a ṃ-k a r a S r ī j ñ ā n a. It is decidedly a later one than the former, as is indicated at the end of the colophon in CRV.[54] It has many discrepancies as regards its fidelity to both the spirit and the words of the Sanskrit text. As for the identification of its translator, D ī p a ṃ k e r a S r ī j ñ ā n a, it is not at all certain whether he is identical with the great D ī p a ṃ k a r a *alais* A t ī ś a or not. If they are one, it will be difficult to account for the difference of the titles of the two translations, and the names of the authors of the original work. It has already been shown that the interpreter of CAV, and this A t ī ś a

47. See Index III to this work.
48. *BD.*, p. 84 ( App. ).
49 *SM.*, II, p. lxii.
50 *ITU.*, p. 69.
51. *Indian Pandits in the Land of Snow*, pp. 80, 81.
52. *SM.*, II, LXII.
53. See footnote 51.
54. *btan.la phab.pa'o.* It is written at the end of later translations only.

were contemporaries as well as acquainted with each other. Now, if Upādhyāya D ī p a ṃ k a r a and Atiśa D ī p a ṃ k a r a were one and the same person, it becomes hardly believable that a work which is not of much importance, was translated twice during the same period

Hence one is naturally led to think that there might have been two persons living at different times but having the same name D ī p a m k a r a. H a r a p r a s a d S a s t r i also in one of his writings[55] resorts to such a conjecture. Moreover, the different epithets[56] attached to the name D ī p a m k a r a and the fact that works of various natures are attributed to him, would also support the existence of more than one person of that name.

The name of the Tibetan interpreter of the second translation is not clear. The colophon in CRV and the index volume[57] of the Tanjur give his name as *khu. ston. dṅos. grub*. It may literally mean Rasaśāstrasiddha ; but that is not quite convincing. The first syllable *khu* might also be the name of a place. According to C o r d i e r[58] the Tibetan words mean 'le maitre de khu' ( the master of Khu ) ; but he also suggests the following correction that they should be changed into *'grus gyaṅ. druṅ* meaning S a n ā t a n a v ī r y a. However, if the syllable *khu* is changed into *bu*, the meaning becomes clearer, because we do find such a name as Bu. Ston[59] among the Tibetan literateurs. One does not know the exact date of this interpreter, viz. Bu. Ston or Khu. Ston or whatever his name may have been ; but one thing is certain that he must have existed between the eleventh and the fourteenth century A. C. when the present edition of the Tibetan T. in which this translation ( CAV ) is available was accomplished [60]

Mahāyāna Buddhism in its later stage was split up into

55. *BD.*, Intro. p. 22. 56. *BD* , App

57. Tib. T. *Dkar Chag* fol. 104*a*. 6. 58 *Cat* *T.*, III, p 282.

59. The famous historian of Tibet and the redactor of Tib. *Tripiṭaka*. His book, *History of Buddhism* ( Chos. ḥbyuṅ ) translated from Tibetan by E. O b e r m i l l e r is published.

60. See *Hinduism and Buddhism* by E l i o t, Vol. III, p. 380.

two sections, Pāramitānaya and Mantranaya.[61] The latter was subsequently divided into many branches[62] and had new elements introduced into it by several reputed Ācāryas.[63] One cannot say with any certainty to which of these many schools our work belonged. Of course the word Mahāyāna is frequently met with in the text, but that, too, is to be taken to imply some later school wherein the ideas expressed in this text were advocated. The fact that the person, known as an ideal one in our text is called a *yogin* and it suggests that the writer of the text might have been under the influence of the Yogatantrayāna school of the Vajrayānists.

Evidently the writers of the Vajrayāna had for their philosophical grounds the Mādhyamika[64] and the Yogācāra[65] schools According to the latter *citta* is all in all.[66] Ordinary laymen and misguided *bhikṣus* of the Vajrayāna period misunderstood this *citta*. They identified it with the ordinary mind of our daily experience, deified it as a mythological personality, and tried to please it[37] by directing their conduct of life accordingly. In fact, this mind was the *Bodhicitta* which in its deified form identified itself with the *Cittavajra*[68] and *Bodhivajra*.[69] It was this

61. *AS*, p. 14.

62 *Les Chants Mystiques* by S h a h i d u l l a, p 16, *Cakrasambhāratantra* (Tantra Texts), p xxxii, Lamaism by W a d d e l l, p 152

63. Viz. S a r a h a, I n d r a b h ū t i, D o m b i h e r u k a, D ī p a ṃ k a r a etc. See SM., II, Intr s v.

64. na saṃsāraṃ na nirvāṇam manyante tattvadarśinaḥ / /
*CVP.*, v.21.

grāhyagrāhakanirmuktaṃ bhāvayed jñānamātrakam /
tato viśvaṃ cittamātraṃ grāhyagrāhakavarjitam /
*SM.*, p. 78.

65. cittameva mahābījaṃ bhavanirvāṇayor api /
*BD.*, p. 22.

66. yānānāṃ nāsti vai niṣṭhā yāvac cittam pravartate/
*AS.*, p. 22.

67. tathā tathā pravarteta yathā na kṣubhyate manaḥ/
saṃkṣubdhe cittaratne tu sidhir naiva kadācana/ /
*PS*, p, 24.

68. See the following verse of *Cittavajrastava* (Tib. T Bstod. Tshogs. fol. a 8) where instead of *Cittavajra Bodhicitta* is addressed to:
gaṅ. gis. se. byuṅ dra. ba. ni/ seme ñid. kyi.ni. bsal. mdzad. de/

69. See *Guhyasamāj'a*, GOS, LIII, pp. 14, 17A. ff.

*citta* which was to be worshipped and was to be taken as the only way for the fulfilment of one's purpose[70] there being no other source of real happiness.[71] But in course of time degeneration strengthened its hold and the mind was always understood in an epicurean way.

We have seen that the mind is treated by the Mahāyānists as the pivot of all metaphysical speculations and ethical conduct of life. A purified mind brings salvation, while a deluded mind leads one to the abysmal depth of damnation. The maxim, *mana eva manuṣyānām kāranam bandhamokṣayoḥ*, is really true both morally and philosophically.

This is the reason why all the teachers have emphasised the purity of mind. On account of this unavoidable necessity of *cittaviśuddhi* our writer has taken up the work of explaining its significance, process and result. His treatment of the thesis, though it deviated from the traditional way of uncompromising renunciaton and austerity, is in accordance with the social and religious conditions of that time.

Being free from all attachment this mind shines out in its true colour. It is pure from the beginning ( *ādiśuddham* ), free from all impurities ( *anāvilam* ) and enlightened by nature ( *prakṛti-prabhāsvaram* ).

The following verses will be interesting in this connection :

astaṃ gate candramasīva nūnaṃ
nirendavaḥ saṃharaṇaṃ prayānti /

70 See *Bhdhicittavivarana*, Tib. T. Rgyud, Gi, fol. 44a 4 :
raṅ.daṅ-gzan.don. bsgrub. don. du/ srid.na thabs. gzaṇ' yod,na.yiṅ/
byaṅ. chub. sems. ni ma.gtogs pa/ saṅs.rgyas-kyis- snar.thabs ma.gzig //

71 Bodhicittād ṛte nānyat saukhyam asti tridhātuke/
Bodhicittamayaṃ saukhyaṃ sarvasaukhyaprasarpaṇam/ /
*JS*, p. 88 ;

labdhvā Bodhidvayam ete bhavād uttrastamānasāḥ/
bhavanty āyukṣayāt tuṣṭāḥ prāptanirvāṇasaṃjninaḥ/ /
*Abhisamayālaṃkārāloka*, Gos., p. 120.

cittaṃ hi tadvat sahaje [ ni ] līne
naśyanty amī sarvavikalpadoṣāḥ //
BD., p. 48.
cittam eva hi saṃsāre rāgādikleśavāsitaṃ /
tadeva tair vinirmuktaṃ bhavānta iti kathyate //
Tattvasaṃgrahapañjikā, GOS., p. 184.

This *citta* as *Bodhicitta* is defined as follows :—

sarvabhāvavigataṃ skandhadhātvāyatanagrāhyagrāhakavarjitaṃ dharmanairātmyasamatayā svacittam ādyanutpannaṃ śūnyatābhāvam.[72]

alakṣaṇam anutpādam asaṃskṛtam avāṅmayam /
ākāśaṃ bodhicittaṃ ca bodhir advayalakṣaṇā.[73]

Thus *Bodhicitta* in its metaphysical aspect comes nearer to the *citta* 'mind' or 'conciousness' of the Yogācāra idealism. The only difference lies in our approach of awareness to them. The Yogācāra *citta* is conceived purely in a speculative and dialectical way by the intellectual. While the *Bodhicitta* is an ideal mental disposition which could be achieved, step by step, through human efforts, directed by the codes of Mahāyāna ethics and inspired by the best of the motives, viz, of *maitrī* 'love' and *karunā* 'compassion'. The Yogācāra mind is apprehended through a most subtle synthesis of one's awareness of the supreme and the dynamic force of the cosmos changing at every fraction of a moment, yet preserving its inherent continuity. It is difficult to conceive its existence beyond the symbolic world of words and ideas. On the contrary *Bodhicitta*, through a supernatural concept, is not altogether beyond the sphere of one's awareness. It is an ideal state of realization of a saintly personality, who as an accomplished Bodhisattva, through his *pranidhānas* 'resolves' undertakes the arduous task of unburdening the universe of the miseries of the *samsāra*.

Everybody, according to Mahāyāna Buddhism, is eligible for this state of perfect bliss. The Bodhisattvahood, it is

72. *Guhyasamāja*, GOS, LIII, p. 12 ; *Bodhicittavivaraṇa*, beginning, see footnote 70.

73. *Op. cit.* verse 46 ; see *BCP.*, p. 421.

believed, lies dormant under the pressure of *vāsanā* and *karma*, in all human beings, and a right sort of an endeavour ( *sādhanā* ) to be free from these *vāsanās* and *karmans*, awakens it from its slumber. Many writers of Vajrayāna openly declared that this Bodhisattvahood or *Buddhatva* can be realized within a single life-time.[74]

A picture of the Vajrayānist who could reach this ideal state of perfection, can be noticed in the following two verses. They are :

nırvikāro nirāsaṅgo niṣkāṅkṣo gatakalmaṣaḥ /
ādyantakalpanāmukto vyomavad bhāvayed budhaḥ //[75]
samāropavinirmuktaḥ samādhau susamāhitaḥ /
sarvadā paramānandı saṃbodhiṃ bhāvayed budhaḥ //[76]

With a view to keeping himself in harmony with the mystical and esoteric aspect of his action, he is to take only to those *mantras*, *sādhanas* and *dhāranis*, which bring him all the more nearer to his ideals. Nothing is right or wrong for him at that stage of progress, yet he always feels inclined to perform the right action. The verse which correctly expresses that inclination, runs thus :

śubhāśubhaṃ yady apı nıḥsvabhāvakaṃ
tathāpi kuryāt śubham eva nāśubham /
jalendubimbopamalokasaṃvṛtau
sukhaṃ prıyaṃ duḥkham ajasram apriyam//[77]

Here it will be interesting to cite some of the *Pranidhāna* verses which record the declaration of his motives for reaching this stage of Bliss. Two[78] of them are as follows :

utpādayāmi varabodhicittaṃ
nimantrayāmy ahaṃ sarvasattvān/
iṣṭāṃ cariṣye varabodhicārikāṃ

74 *CVP.*, vs. 84, 85 ; *VT.*, p. 101.
75. *TVW.*, p. 16. 76. *AS.*, p. 10.
77. *AS.*, p. 8.
78. For other specimens of these praṇidhānas see *SM.*, pp. 8, 57, 67, 508 etc. See also the third *parivarta*, viz. *praṇidhāna*, in *Bodhicittotpādaśāstra* of Vasubandhu, Nanjio, no. 1218, which is being edited by me.

buddho bhaveyaṃ jagato hitāya//[79]
anena cāhaṃ kuśalena karmaṇā
bhaveya buddho na cireṇa loke/
deśeya dharmaṃ jagato hitāya
moceya sattvān bahuduḥkhapīḍitān//[80]

These *siddhas*, who reach this stage of perfection, are on the last step of the staircase which leads to *nirvāna*. They, it is said, halt there for aeons and aeons in the expectation of a day when the whole of the universe will be able to be free from the chain of *pratītyasamutpāda*. This is an advancement from the position of Arhatship which is the *summum bonum* both during the life-time of the Buddha and the days after it.

Here one may naturally be inquisitive to know how could the original sayings of the Buddha be reconciled with such new interpretations of the *dharma*. It is evident from some of the original dialogues of the Buddha himself that, he preached the Law differently to different people. The social, the moral and the intellectual status of a disciple was considered to be a factor to be reckoned with in deciding the nature of instructions to be imparted. The whole mass of preaching was never meant to be an end in itself. To make all the human beings free from their miserable plight of the *samsāra*, was the main purpose of the Buddha and all his disciples after him. This gave rise to all those various interpretations of his teachings which went on getting changed in different circumstances. Thus the ideal of the Māhāyanist Bodhisattvahood was given a prominence which superseded the position and honour which the ideal of Arhatship once enjoyed. Some of the verses cited below will speak for themselves in this connection. They are :

asti khalviti nīlādi [ jagad iti jaḍīyase ]/
bhāvagrāhagrahāveśagambhīranayabhīrave //[81]
vijñānamātram evedaṃ citraṃ jagad udāhṛtam /
grāhyagrāhakabhedena rahitaṃ mandamedhase //[82]

79. *AS.*, p. 6 ; *SM.*, pp. 29, 106.
80. *AS*, p. 9.
81. *AS.*, p. 14. *SS.*, p. 14.
82. *SS.*, p. 15.

grāhyagrāhakanirmuktaṃ vijñānaṃ paramārthasat /
yogācāramatāmbhodhipāragair iti gīyate //
neṣṭaṃ tad api dhīrāṇāṃ vijñānaṃ paramārthakam /
ekānekasvabhāvena viyogād gaganābjavat //[83]
cittamātraṃ jagat sarvam iti yā deśanā muneḥ /
uttrāsaparihārārthaṃ bālānāṃ sā na tattvataḥ //
deśanā lokanāthānāṃ sattvāśayavaśānugā /
bhidyante bahudhā loke upāyair bahudhā punaḥ//
gambhīrottānabhedena kvacic cobhayalakṣaṇā /
bhinnā hi deśanābhinnā śunyatādvayalakṣaṇā //[84]
tāpāc chedāc ca nikaṣāt suvarṇam iva paṇḍitaiḥ /
parīkṣya bhikṣavo grāhyaṃ mad vaco na tu gauravāt //[85]
mamety aham iti proktaṃ yathā kāryavaśāj jinaiḥ /
tathā kāryavaśāt proktāḥ skandhāyatanadhātavaḥ //[86]
āturyāturi bhaiṣajyaṃ yadvad bhiṣak prayacchate /
cittamātraṃ tathā buddhāḥ sattvānāṃ deśayanti vai //[87]

A proper combination of *prajñā* ( wisdom ) and *upāya* ( means ) was, according to Vajrayāna, a royal road to the achievement of this ideal. *Prajñā* is the knowledge of things as devoid of all *prapañca*,[88] and *upāya* is full of compassion by nature.[89] Both of them are equally important in the complete realization of the ideal. Through *upāya*, one enters into the sphere of *prajñā* ( the highest wisdom ) and it is through the latter that one finds out the *upāya*. Both, so to say, go hand in hand on the way to Nirvāṇa. They are inseparable like the lamp and the light.[90] It will not be out of place if we cite the following passages which throw some light on this point. They are :

83. *Ibid.*, *Jñānasāra* of Āryadeva ( Tib. T. Mdo, Tsa, fol. 29a. 5-31a. 3 ) vs. 26-27.
84. *Bodhicittavivaranam*, Vs. 26, 97, 98 ; see *SS.*, p. 20 ; *Sarvadarśanasaṃgraha*, GOHS., Poona, p. 44.
85. *Tattvasaṃgrahapañjikā*, GOS., XXX, p. 12 ; see v. 31 of *Jñānasāra* mentioned in footnote 83.
86. *Yuktiṣaṣṭikā* ( Tib. T. Mdo, Tsa, fol. 22b.2—25a.7 ), v. 34 ; see *BCP.*, p. 376.
87. *SS.*, p. 20.
88. *sarvadharmaniṣprapañcāvabodho hi prajñā*, *SS.*, p. 25.
89. *upāyaḥ karuṇāmūlam*, *JS.*, p. 88 ; *upāyah. . . .karuṇāsvabhāva*, *Cat. NDL.*, p.65.
90. *tādātmyaṃ cānayoḥ sadgurūpadeśataḥ pradīpālokayor iva*, *AS.*, p. 2.

prajñārahita upāyo bandhaḥ, upāyarahitā prajñā bandhaḥ ; prajñāsahita upāyo mokṣaḥ, upāyasahitā prajñā mokṣaḥ.[91] idānīṃ vicāryate. prajñayā kevalayā kiṃ buddhatvaṃ syāt. naced upāyamātreṇāpi. ucyate cedam. na prajñākevalamātreṇa buddhatvaṃ nāpy upāyamātreṇa, etc.[92]

So *prajñā*[93] and *upāya*[94] when adequately united[95] lead to *Mahāsukha*[96] gradually through the four stages of *ānanda*, *viz*., *ānanda*, *paramānanda*, *sahajānanda* and *viramānanda*[97].

The doctrine of the *upāya* and its logical outcome are very interesting. The origin of the tendency of indulgence in non-austere activities for a higher purpose which could be traced to some of the very old sūtras of the Mahāyānists, is due to this doctrine. As the instruction that was to be imparted, was to be like a prescription of a master physician who changes it according to the temperament and the requirement of the patient, so even the rigid rules of penance and the profound teaching of *śūnyatā* had to be modified in the light of circumstances.[98] Moreover the idea that the motive is the only criterion by which merits or demerits of an action should be judged, is visible in many Mahāyāna sūtras. The sins that a person commits with a noble end in view, does not contaminate his character. *Upāliparipṛcchā*[99] states that there cannot be any danger in a sin if it is committed with an altruistic motive. The *Ratnameghasūtra*[100] is

91. *Āryavimalakīrtinirdeśa* in *AS.*, p. 2.

92. *PS.*, in *Advayavivaraṇa* of Padmavajra as cited in *SS.*, p. 82 ; *Cat Cal.*, p. 118.

93. See *PS.*, p. 4 :
parāmarṣaṇayogena prajñātattvaṃ niḥsvabhāvatā /
jñānajneyavibhāgena prajnātattvaṃ taducyate //

94. See *Ibid.*, p. 5 ; *SS.*, p. 82 :
upānayatyabhimatam yan naukevānukūlataḥ /
sadānukūlayogena saivopāyaḥ prakīrtitaḥ //

95. See *PS.*, p. 5 :
ubhayor melanaṃ yac ca salilakṣīrayor iva /
advayākārayogena prajnopāyaḥ sa ucyate //

96. *Advayasiddhi* in *SM.*, II, p. LXII.

97. *AS.*, p. 32 ; Cf. *BD.*, pp. 16, 18, 27 ; *SS.*, p. 51.

98. *Bodhisattvabhūmi*, see Notes 580-82 to chapter V of *Bodhisattva Doctrine in Buddhist Skt. Literature*.

99. *SS.*, p. 164. 100. *SS.*, p. 168.

reported to be much more liberal as it allows even the slaying of a person who may be on the point of committing some of the *ānantarya* sins.[101] *Upāyakauśalyasūtra*[102] cites an example of a *mānavaka*, Jyotis by name, reported to have been ready even to break his vow of *brahmacarya* which he faultlessly observed for a number of years. Even trickery and falsehood were permitted if that could serve the purpose of a greater good of a greater number.[103] Thus nothing should be left undone to realise the purpose which is above 'means'.[104] This liberalism could be justified on the ground that it is not the action of killing which spreads the contamination of the evil but the existence of the state of *māraka* 'murderer' in the *citta* which even without the action itself is sinful.[105] This spirit of liberalism of the Mahāyānists is depicted in *Upāyakauśalyasūtra*[106] and in the *Outlines of Mahāyāna Buddhism* by Suzuki.[107]

This, in short, is the brighter side of the Vajrayāna tenets. The spirit of mysticism runs through both the contemplative and the active sides of the system. All ceremonies and formulas inculcated against a background of a higher type of philosophical thoughts, were written in a language which was symbolic.[108] The words which, in an ordinary sense, would have meant one thing, were, in fact, meant to convey something else. The Ācāryas of the system were required not to unfold the secrets of their knowledge to anybody and everybody. Any man before he entered their fold, was to be put to a severe test of examination. This tradition could not be preserved intact, both in its spirit and form, with the decline of Buddhism. Hence began the miscarriage and misunderstanding of the symbolic secrets of

101. See Notes to the present work śloka No. 11.
102. *SS.*, p. 165.
103. *Saddharmapuṇḍarīka*, pp. 72. ff., 101 ff.
104. *CVP.*, 88.
105. *BCP.*, IX, 11.
106. *SS.*, p. 167.
107. *Op. cit.*, p. 71.
108. See the remarks of Dr. Bagchi in *Indian Historical Quarterly*, Vol. VI pp. 577ff.

the Vajrayāna. These ceremonies and formulas being taken at their face value, became the source of all evils that crept into the system. The ordinary people took life quite frivolously as if they lived in the world of the Hedonists and Epicureans. The system which one day was based on the most psychological and logical process of thinking and willing, thus became in time a cause of unspeakable degeneration of the whole social order of that time.

The treatise begins with an invocation to Lord Padmanarteśvara. From the very beginning it is noticed that the key-note of all the arguments employed by the writer is that, one with a pure mind ( *aduṣṭacitta*), good intention ( *śubhāśaya* ) and proper means (*upāya*s), has no burden either of sin (*pāpa*) or of bondage (*bandhana*). In order to support the above view he in the text itself has adopted the first verse of *Dhammapada*[109] describing the influence of the mind owing to the purity and impurity of which, we have good and evil consequences. The deciding factor, with regard to the determination of *pāpa* and *punya*, is one's disposition of mind (*āśaya*).[110] Therefore there is no sin for one whose mind is pure.[111]

He proceeds to say that one should not be shocked at the outward features of the means advocated in the system. As a washerman makes a dirty cloth clean with some matter which itself is dirty,[112] as a man infected with poison is sometimes cured of it by poison itself,[113] or as some water accidently gone into one's ears is taken out by the help of some additional water itself,[114] so, the writer wants to assert, that one can get rid of

109. manaḥpūrvaṅgamā dharmā manaḥśreṣṭha manojavāḥ /
manasā hi prasannena bhāṣate vā karoti vā //
110. tasmād āśayamūlā hi pāpapunyavyavasthitiḥ, *C VP.*, 16 *a-b.*
111. na doṣo 'duṣṭacetasām, *C VP.*, 18*d* ,
nāpattiḥ śubhacetasām, *C VP.*, 16 *d.*
112. yathaiva rajako vastraṃ malenaiva tu nirmalam, *C VP.*, 88 *a-b.*
113. viṣākrānto yathā kaścid viṣeṇaiva tu nirviṣaḥ, *C VP.*, 86 *c-d.*
114. karṇāj jalaṃ jalenaiva, *C VP.*, 87*a.*

*rāga* and *kāma* by those *rāga* and *kāma* themselves, which become the cause of bondage only when they are resorted to by the foolish, but not by the wise in whose case they are actually the cause of emancipation.[115]

Taking his stand on the Yogācāra system, he says there is nothing but *citta* ( mind ). This *citta* is naturally from the very beginning pure ( *adiśuddha* ) and free from all sorts of false notions ( *vikalpa*s ). The different ideas, by which this mind seems to be apparently connected, are not originally its own. The mind is like a marble stone which seems to be coloured by the colours of other things, influenced by the superfluous colours of the imagination.[116]

He eulogises the greatness of Mahāyāna and deprecates the text of Hīnayāna. His attack on Hindu rites and ceremonials is very aggressive and uncompromising. He denounces the practice of renunciation, austerity, bathing in the holy rivers, etc.

Some of the Tantric rites, such as the worship of women without any discrimination as regards their beauty, kinship or caste, the use of meat and wine by a yogin, are mentioned and advocated unhesitatingly. He advises everybody to resort to *mantravāda* only. The view on the point, held by the author, can be summed up in the following words culled here from the very work under discussion :

*prajñopāyasamāyogāc* ( 49[c] ) *cittanirmalakāraṇāt* ( 29[d] ) /
*siddhāntī nirvikalpo'sau* ( 79[a] ) *mantrī sarvaṃ samācaret* ( 226[d] ) //

In conclusion he eulogises the greatness of the *guru*, without whose favour no secret meaning of the system can be realized and consequently one cannot attain success.

115. durvijnaiḥ sevitaḥ kāmaḥ kāmo bhavati bandhanam /
sa eva sevito vijnaiḥ kāmo mokṣaprasādhakaḥ // *CVP.*, 42.

116. yathaiva sphaṭikaḥ svacchaḥ pararāgeṇa rajyate /
tathaiva cittaratnaṃ tu kalpanārāgaranjitam // *CVP.*, 27.

Thus ends one of the most important text of the Mantrayānists probably of the Yogatantrayāna school of the Vajrayāna. The author has, with a number of examples, references and similes, presented his thesis on the *cittaviśuddhi* very boldly. The central conception around which he weaves the web of his arguments, is in no way remarkably different from that of his contemporaries. The peculiarity of his treatment of the subject is that he does not go out of the sphere of everyday experience to find out his examples of the concrete world.

PRABHUBHAI PATEL

[ अनादिनिधनं शान्तं भावाभावविवर्जितम् ।
निर्विकल्पं निरालम्बमनवस्थितमद्वयम् ॥ १ ॥
अदृष्टान्तमनाख्यानमचिन्त्यमनिदर्शनम् ।
अनाश्रयाप्रतिष्ठानं निर्विकारमसंस्कृतम् ॥ २ ॥
सर्वेषामाश्रयं शुद्धं करुणामयविग्रहम् ॥
नानाधिमुक्तसत्त्वानां नानोपायप्रदर्शकम् ॥ ३ ॥
महारागं नमस्कृत्य पद्मनर्तेश्वरं प्रभुम् ।
इह स्तोकं प्रवक्ष्यामि स्वचित्तप्रत्यवेक्षणात् ॥ ४ ॥
योगाचारस्य नयतः सर्वमेव सुनिश्चितम् ।
तत्सर्वमिह वक्तव्यं तस्मादेतत्समाचरेत् ॥ ५ ॥ ]
येन येन हि बध्यन्ते जन्तवो रौद्रकर्मणा ।
सोपायेन तु तेनैव मुच्यन्ते भवबन्धनात् ॥ ६ ॥
[ विषवैरिव सत्त्वस्य विषघ्नं जायते फलम् ] ।
महायाने सुविस्पष्टमुक्तमेतत्सुविस्तरम् ॥ ७ ॥
धर्मपुद्गलनैरात्म्यं चित्तमात्रं जगौ मुनिः ।
ततोऽपि सर्वमुत्पन्नमागमात्मशुभात्मकम् ॥ ८ ॥
भावग्राह्यग्रहावेशग्रहीतान्प्रतिचोदितः ।
ध्यानतोऽपि हि मुच्यन्ते चित्ततः कायवाक्मना ॥ ९ ॥
मनःपूर्वङ्गमा धर्मा मनःश्रेष्ठा मनोजवाः ।
मनसा हि प्रसन्नेन भाषते वा करोति वा ॥ १० ॥
कुपिता भिक्षुणा दुष्टः शीघ्रं गच्छेति प्रेरितः ।
पतनाच्च मृते तच्चित्तानन्तर्येण मुच्यते ॥ ११ ॥

क्षुभ्यमानेनार्हतादिष्टो मङ्गलं परिपीडय ।
उपस्थायकभिक्षुः स मृते तस्मिन्न दोषभाक् ॥ १२ ॥
अन्यसंज्ञया मान्यांस्तु मारयन्दोषमश्नुते ।
इत्युक्तं विनये व्यक्तं न दोषोऽदुष्टचेतसाम् ॥ १३ ॥
न स्तूपखनने दोषस्तत्संस्कारधिया यतः ।
केवलं पुण्यराशिः स्यादुपानन्तर्यकारणात् ॥ १४ ॥
उपानद्युगलं दत्त्वा मुनेर्मूर्ध्नि शुभाशयात् ।
अपनीय तथा चान्यो राज्यं फलमवाप्नुतः ॥ १५ ॥
तस्मादाशयमूला हि पापपुण्यव्यवस्थितिः ।
इत्युक्तमागमे यस्मान्नापत्तिः शुभचेतसाम् ॥ १६ ॥
स्वाधिदैवतयोगात्मा जगदर्थकृतोद्यमः ।
भुञ्जानो विषयान् योगी मुच्यते न च लिप्यते ॥ १७ ॥
यथैव विषतत्त्वज्ञो विषमालोक्य भक्षयन् ।
केवलं मुह्यति नासौ रोगमुक्तश्च जायते ॥ १८ ॥
मायामरीचिगन्धर्वनगरस्वप्नसन्निभम् ।
जगत्सर्वं समालोक्य किं कथं केन भुज्यते ॥ १९ ॥
बाला रज्यन्ति रूपेषु वैराग्यं यान्ति मध्यमाः ।
स्वभावज्ञा विमुच्यन्ते रूपस्योत्तमबुद्धयः ॥ २० ॥
विचिन्त्य समयं सर्वं देवतापूजनाविधिम् ।
शुद्धमालोक्य निःशङ्कं भोक्तव्यं मन्त्रचोदितम् ॥ २१ ॥
शोध्यं बोध्यं तथा दीप्यमक्षरत्रययोगतः ।
अङ्गुष्ठानामिकाग्राभ्यां प्रीणयेच्च तथागतान् ॥ २२ ॥
यत्सत्यमिति बालानां तन्मिथ्या खलु योगिनाम् ।
गच्छन्नन्तमनेनैव न बद्धो न च मुच्यते ॥ २३ ॥
संसारं चैव निर्वाणं मन्यन्तेऽतत्त्वदर्शिनः ।
न संसारं न निर्वाणं मन्यन्ते तत्त्वदर्शिनः ॥ २४ ॥
विकल्पो हि महापाशः संसारोदधिपातकः ।
अविकल्पा महात्मानो मुच्यन्ते भवबन्धनात् ॥ २५ ॥
शङ्काविषेण बाध्यन्ते विषेणेव पृथग्जनाः ।
तामेवोत्खात्य निर्मूलं विपरीतकृपात्मकाः ॥ २६ ॥

यथैव स्फटिकः स्वच्छः पररागेण रज्यते ।
तथैव चित्तरत्नं तु कल्पनारागरञ्जितम् ॥ २७ ॥
प्रकृत्या कल्पनारागैर्विविक्तं चित्तरत्नकम् ।
आदिशुद्धमनुत्पन्नं निःस्वभावमनाविलम् ॥ २८ ॥
तत्तथा न कर्तव्यं यथा बालैर्विगर्हितम् ।
स्वाधिदैवतयोगेन चित्तनिर्मलकारणात् ॥ २९ ॥
रागाग्निविषसंमुग्धा योगिनां शुभचेतसा ।
कामिताः खलु कामिन्यः काममोक्षफलावहाः ॥ ३० ॥
यथा स्वगरुडं ध्यात्वा विषमाक्रम्य संपिबन् ।
करोति निर्विषं साध्यं न विषेणाभिभूयते ॥ ३१ ॥
द्वादशयोजनव्यासं वज्रं वै शिरसि भ्रमत् ।
बोधिचित्तं समुत्पाद्य अपनीतमिति श्रुतिः ॥ ३२ ॥
बोधिचित्तं समुत्पाद्य सम्बोधौ कृतचेतसा ।
तन्नास्ति यन्न कर्तव्यं जगदुद्धरणाशया ॥ ३३ ॥
आदिशुद्धमनुत्पन्नं निःस्वभावमनाविलम् ।
जगद्भावेन सम्पश्यन् बद्धो न च मुच्यते ॥ ३४ ॥
विचिन्त्य विधिवद्योगी देवतागुणविस्तरम् ।
रज्यते रागचित्तेन रागभोगेण मुच्यते ॥ ३५ ॥
किं कुर्मः कुत्र वै लभ्या विचित्रा भावशक्तयः ।
विषाक्रान्तो यथा कश्चिद्विषेणैव तु निर्विषः ॥ ३६ ॥
कर्णाज्जलं जलेनैव कण्टकेनैव कण्टकम् ।
रागेणैव तथा रागमुद्धरन्ति मनीषिणः ॥ ३७ ॥
यथैव रजको वस्त्रं मलेनैव तु निर्मलम् ।
कुर्याद्विज्ञस्तथात्मानं मलेनैव तु निर्मलम् ॥ ३८ ॥
यथा भवति संशुद्धो रजोनिर्घृष्टदर्पणः ।
सेवितस्तु तथा विज्ञैर्दोषो दोषविनाशनः ॥ ३९ ॥
लोहपिण्डो जले क्षिप्तो मज्जत्येव तु केवलम् ।
पात्रीकृतो स एवान्यं तारयेत्तरति स्वयम् ॥ ४० ॥
तद्वत्पात्रीकृतं चित्तं प्रज्ञोपायविधानतः ।
भुञ्जानो मुच्यते कामी मोचयत्यपरानपि ॥ ४१ ॥

दुर्विज्ञैः सेवितः कामः कामो भवति बन्धनम् ।
स एव सेवितो विज्ञैः कामो मोक्षप्रसाधकः ॥ ४२ ॥
प्रसिद्धं सकले लोके क्षीरं विषविनाशनम् ।
तदेव फणिभिः पीतं सुतरां विषवर्धनम् ॥ ४३ ॥
जले क्षीरं यथाविष्टं हंसो पिबति पण्डितः ।
सविषान् विषयांस्तद्वद् भुक्त्वा मुक्तश्च पण्डितः ॥ ४४ ॥
यथैव विधिवद्भुक्तं विषमप्यमृतायते ॥
दुर्भुक्तं घृतपूरादि बालानान्तु विषायते ॥ ४५ ॥
इदमेव हि यच्चित्तं शोधितं हेतुभिः शुभैः ॥
निर्विकल्पं निरालम्बं भाति प्रकृतिनिर्मलम् ॥ ४६ ॥
यथा वह्निः क्षमोप्येष तैलवर्त्यादिसंस्कृतः ।
दीपो निर्मलनिष्कम्पः स्थिरस्तिमिरनाशनः ॥ ४७ ॥
वटबीजं यथा सूक्ष्मं सहकारसमन्वितम् ।
शाखामूलफलोपेतं महावृक्षविधायकम् ॥ ४८ ॥
हरिद्राचूर्णसंयोगाद्वर्णान्तरमिति स्मृतम् ।
प्रज्ञोपायसमायोगाद्धर्मधातुं तथा विदुः ॥ ४९ ॥
घृतं च मधुसंयुक्तं समांशं विषतां व्रजेत् ।
तदेव विधिवद्युक्तमुत्कृष्टं तु रसायनम् ॥ ५० ॥
रसस्पृष्टं यथा ताम्रं निर्दोषं काञ्चनं भवेत् ।
ज्ञानस्पृष्टा तथा क्लेशाः सम्यक् कल्याणकारकाः ॥ ५१ ॥
हीनयानाभिरूढानां मृत्युशङ्का पदे पदे ।
संग्रामजयचिन्तस्तु दूर एव व्यवस्थितः ॥ ५२ ॥
महायानाभिरूढस्तु करुणाधर्मवर्मितः ।
प्रज्ञातन्तुधनुर्बाणो जगदुद्धरणाशयः ॥ ५३ ॥
महासत्त्वो महोपायः स्थिरबुद्धिरतन्द्रितः ।
जित्वा दुस्तरसङ्ग्रामं तारयेदपरानपि ॥ ५४ ॥
पशवोऽपि हि क्लिश्यन्ते स्वार्थमात्रपरायणाः ।
जगदर्थविधातारो धन्यास्ते विरला जनाः ॥ ५५ ॥
शीतवातादिदुःखानि सहन्ते स्वार्थलम्पटाः ।
जगदर्थप्रवृत्तास्ते न सहन्ते कथं नु ते ॥ ५६ ॥

नारकाण्यपि दुःखानि सोढव्यानि कृपालुभिः ।
शीतवातादिदुःखानि कस्तान्यपि विचारयेत् ॥ ५७ ॥
न कष्टकल्पनां कुर्यान्नोपवासेन च क्रियाम् ।
स्नानं शौचं न चैवात्र ग्रामधर्मं विवर्जयेत् ॥ ५८ ॥
नखदन्तास्थिमज्जानः पितुः शुक्रविकारजाः ।
मांसशोणितकेशादि मातृशोणितसम्भवम् ॥ ८९ ॥
इत्यमशुचिसम्भूतः पिण्डो योऽशुचिपूरितः ।
कथं संस्तादृशः कायो गङ्गास्नानेन शुध्यति ॥ ६० ॥
न ह्यशुचिर्घटस्तोयैः क्षालितोऽपि पुनः पुनः ।
तद्वदशुचिसम्पूर्णः पिण्डोऽपि न विशुध्यति ॥ ६१ ॥
प्रतरन्नपि गङ्गायां नैव श्वा शुद्धिमर्हति ।
तद्वद्धर्मधियां पुंसां तीर्थस्नानं तु निष्फलम् ॥ ६२ ॥
धर्मो यदि भवेत्स्नानात्कैवर्तानां कृतार्थता ।
नक्तन्दिवं जलस्थानां मत्स्यादीनां तु का कथा ॥ ६३ ॥
पापक्षयोऽपि स्नानेन नैव स्यादिति निश्चयः ।
यतो रागादिवृद्धिस्तु दृश्यते तीर्थसेविनाम् ॥ ६४ ॥
रागो द्वेषश्च मोहश्च ईर्ष्या तृष्णा च सर्वदा ।
पापानां मूलमाख्यातं नैषां स्नानेन शोधनम् ॥ ६५ ॥
आत्मात्मीयग्रहादेते सम्भवन्तीह जन्मिनः ।
अविद्याहेतुकः सोऽपि साविद्या भ्रान्तिरिष्यते ॥ ६६ ॥
रौप्यबुद्धिर्यथा शुक्तौ शुक्तिदृष्टौ निवर्तते ।
नैरात्म्यदर्शनात्सापि निर्मूलमवसीदति ॥ ६७ ॥
सर्पबुद्धिर्यथा रज्जौ रज्जुदृष्टौ निवर्तते ।
सर्पबुद्धिः पुनस्तत्र नैव स्यादिह जन्मनि ॥ ६८ ॥
सत्त्वबुद्धिस्तथात्मापि वज्रज्ञानान्निवर्तते ।
न भावः सम्भवेत्तत्र दग्धबीज इवाङ्कुरः ॥ ६९ ॥
नैरात्म्यशुचिसङ्घातः पिण्डः प्रकृतिनिर्मलः ।
तस्य सन्तापने धर्मः कष्टं बालैर्विकल्पितः ॥ ७० ॥
चन्द्रोदयव्ययञ्चापि अपेक्ष्य तिथिकल्पना ।
सूर्योदयव्ययेनापि दिवारात्रिव्यवस्थितिः ॥ ७१ ॥

पूर्वादिव्यवहारोऽपि कल्पनापेक्षया कृतः ।
ग्रहनक्षत्रराश्यादि सर्वलोकैर्विकल्पितम् ॥ ७२ ॥
शीतोष्णवर्षापेक्षा तथैव ऋतुकल्पना ।
स्वकर्मफलभोगोऽयं शुभाशुभवशोदितः ॥ ७३ ॥
अविद्याकर्दमालिप्तं चित्तचिन्तामणिं पुमान् ।
प्रवृत्तः क्षालितुं विद्वान् कोऽविद्यां शृंखलेत्पुनः ॥ ७४ ॥
न ग्रहतिथिनक्षत्रदेशकालाद्यपेक्षणम् ।
विहरेन्निर्विकल्पस्तु निर्निमित्तमर्थाहृतः ॥ ७५ ॥
यद्यदिन्द्रियमार्गत्वं यायात्तत्तत्स्वभावतः ।
सुसमाहितयोगेन सर्वं बुद्धमयं वदेत् ॥ ७६ ॥
चक्षुर्वैरोचनो बुद्धः श्रवणं वज्रसूर्यकः ।
घ्राणं च परमाद्यस्तु पद्मनर्तेश्वरो मुखम् ॥ ७७ ॥
कायः श्रीहेरुको राजा वज्रसत्त्वश्च मानसम् ।
एवं सम्यक् सदा योगी विचरेत्तत्क्षणात्मकः ॥ ७८ ॥
सिद्धान्तो निर्विकल्पोऽसौ स्थिरकल्पस्तु धीधनः ।
यथेष्टचेष्टाव्यापारः सर्वभुक् सर्वकृत्तथा ॥ ७९ ॥
सर्वकामक्रियाकारी यथार्थचितचेष्टितः ।
उत्थितो वा निषण्णो वा चङ्क्रमन्वा स्वपंस्तथा ॥ ८० ॥
समण्डलप्रविष्टो वा सर्वावरणवानपि ।
स्वाधिदैवतयोगात्मा मन्दपुण्योऽपि सिध्यति ॥ ८१ ॥
अनेन सर्वसौरित्वं सर्वबुद्धत्वमेव वा ॥
जन्मनीहैव तत्त्वज्ञः सम्प्राप्नोति न संशयः ॥ ८२ ॥
यथा प्राकृतलोकेन योगिलोको न बाध्यते ।
बाध्यन्ते धीविशेषेण योगिनोऽप्युत्तरोत्तरैः ॥ ८३ ॥
महाप्रज्ञामहोपायमहाज्ञपाधिमोक्षतः ।
महायानसमुद्दिष्टं महासत्त्वस्य गोचरम् ॥ ८४ ॥
यत्त्वसंख्यामसंख्येयैर्न प्राप्तं बहुभिर्मतम् ।
अत्रान्यत्रैव बुद्धत्वं प्राप्यते नात्र संशयः ॥ ८५ ॥
महायानस्य माहात्म्यं पुण्यज्ञानेन सम्भृतम् ।
सर्वज्ञत्वं पदं रम्यं यतो जन्मनि लभ्यते ॥ ८६ ॥

आगमस्मृतिचिन्ता तु महायाने न दृश्यते ।
आश्रयानुश्रयाभेदाद् यानाभेदः प्रकाश्यते ॥ ८७ ॥
अन्य एवाधिमोक्षोऽयं तथान्या बोधिचारिका ।
अन्या चित्तविशुद्धिश्च फलमन्यद्विशिष्यते ॥ ८८ ॥
समीपे निर्मलादर्शे रूपं निर्मलचक्षुषः ।
यथा भाति सुविस्पष्टं स्वच्छप्रकृतिनिर्मलम् ॥ ८९ ॥
विधूतकल्पनाजालविस्पष्टशुद्धचेतसां ।
योगिनाञ्च तथा ज्ञानं प्रज्ञानिर्मलदर्पणे: ॥ ९० ॥
सूर्यकान्तिसमाश्लिष्टसूर्यकान्तमणौ यथा ।
सहसा प्रज्वलत्यग्निः समथः स्वार्थसाधने ॥ ९१ ॥
अपास्तकल्पनाजालं सूर्यकान्तनिभं मनः ।
प्रज्ञासूर्यांशुसंश्लिष्टं तद्वज्ज्वलति योगिनाम् ॥ ।९२ ।
काष्ठद्वयनिघर्षेण यथा ज्वलति पावकः ।
आदिमध्यान्तसंशुद्धः सर्ववस्तुप्रकाशकः ।
प्रज्ञोपायसमायोगाद्योगिज्ञानं तथा विदुः ॥ ९३ ॥
यथैवैकः प्रदीपोऽयं वर्त्त्यन्तरसमाश्रितः ।
यथास्वार्थं यथास्थानं करोत्युच्चैः प्रकाशनम् ॥ ९४ ॥
स्फुरणानन्तमूर्तिस्तु प्रज्ञोपायविभावनैः ।
नानाधिमुक्तसत्त्वानां यथाकृत्यमनुष्ठयेत् ॥ ९५ ॥
विधि ज्ञोहि यथा कश्चित्क्षीरादमृतमुद्धरेत् ।
निर्दोषं शीतलं हृद्यं सर्वव्याधिविनाशनम् ॥ १६ ॥
प्रज्ञाक्षीरमहोपायाद्विधिवन्मथनोत्थितः ।
विशुद्धधर्मधातुः स सुखासुखविनाशनः ॥ ९७ ॥
यथा लता समुद्भूता फलपुष्पसमन्विता ।
तथैकक्षणसम्बोधिः सम्भारद्वयसंयुता ॥ ९८ ॥
[वशद्वेषगतिस्तम्भ] वर्षणाकर्षणादिकाम् ।
मद्यमांसरतो योगी कुर्वन्नाप्युपलिप्यते ॥ ९९ ॥
[हस्ताकृष्णविज्ञाय किं] मादर्शः समीक्ष्यते ।
महायाने यतोऽस्यापि मन्त्रसामर्थ्यदर्शनम् ॥ १०० ॥
मातृदुहितृसम्बन्ध [स्तस्ततोऽत्र न कल्पते ।
अन्यायोधुपवर्त्तीव] जगदाह तथागतः ॥ १०१ ॥

पञ्चभूतात्मकं शुक्रं योषितश्चापि तादृशम् ।
तन्मयः खलु पिण्डोऽयं को विप्रः कश्च वान्त्यजः ॥ १०२ ॥
[पञ्चस्कन्धात्मकं सर्वं] शरीरं खलु भिक्षवः ।
अनित्यं दुःखशून्यश्च न जातिर्न च जातिमान् ॥ १०३ ॥
कैवर्त्तीगर्भसंभूतः कश्चिच्चा [ण्डालजातिमान् ।
तपसा ब्राह्मणो जातस्तस्माज्जातिरकारणम् ॥ १०४ ॥
स्वसारं मातरं श्वश्रूं स्वपुत्रीं भागिनेयिकाम् ।
ब्राह्मणीं क्षत्रियां वैश्यां विधिज्ञानेन शूद्रिकाम् ] ॥ १०५ ॥
एकाङ्गविकलां हीनां गर्हितामन्त्यजामपि ।
योषितं पूजयेन्नित्यं ज्ञानवज्रप्रभावनैः ॥ १०६ ॥
[सर्वदा स्मितवक्त्रेण मन्दविस्तृतचक्षुषा ।
सम्बोधौ चित्तमुत्पाद्य स्वाधिदैवतभावतः ॥ १०७ ॥
पश्येदृश्यं वचः किञ्चिच्छ्रोतव्यं शृणुयात्तथा ।
सत्यासत्यवियुक्तं तु वदेद्वाक्यमतन्द्रितः ] ॥ १०८ ॥
स्नानाभ्यञ्जनवस्त्रादिखानपानादियन्त्रतः ।
स्वाधिदैवतयोगेन चिन्तयेत्पूजनाविधिम् ॥ १०९ ॥
[ गीतं वाद्यं तथा नृत्यं सोपायेन व्रती भजेत् ।
अकुर्वन्निह भावेषु सर्वेष्वभिनिवेशनम् ॥ ११० ॥
स्वात्मभावप्रहाणेन तापयेन्न तपस्यया ] ।
सुखाद्यथा सुखं ध्यायेत्सम्बुद्धोऽयमनागतः ॥ १११ ॥
सर्वकामोपभोगैस्तु रमध्वं सुखितोऽभयात् ।
मा भैष्ट नास्ति वः पापं समयो दुरतिक्रमः ॥ ११२ ॥
मन्त्रसंस्कृतकाष्ठादि देवत्वमधिगच्छति ।
किं पुनः ज्ञानवान् कायः कष्टं मोहविचेष्टितम् ॥ ११३ ॥
प्राकृतत्वमहङ्कारं परित्यज्य समाहितः ।
प्रज्ञोपायविधानेन क्रियामिमां समाचरेत् ॥ ११४ ॥
पङ्कजातं यथा पद्मं पङ्कदोषैर्न लिप्यते ।
विकल्पवासनादोषैस्तथा योगी न लिप्यते ॥ ११५ ॥
[ विकल्पो विश्वसम्भूतो दृष्टिदोषैर्न लिप्यते ।
अम्भसा लिप्यते नैव यद्वदुदकचन्द्रमाः ] ॥ ११६ ॥

अनादिवासनापङ्कैर्विलिप्तं चित्तरत्नकम् ।
प्रज्ञोपायजलेनैव [ क्षालितं सम्प्रकाशते ] ॥ ११७

स्वाधिदैवतयोगस्य स्थिरचित्तस्य धीमतः ।
मुक्तः कुदृष्टिमेघैश्च भासते चित्तभास्करः ॥ ११८ ॥

[प्रज्ञालक्षणपरिच्छेदे भूतार्थस्य विनिश्चयात् ।
धर्मधातुरुपादेयोऽविद्याध्यत्वयवर्जनात् ॥ ११९ ॥

प्रज्ञामुद्गरविध्वस्ते] सहसा कल्पनाघटे ।
प्रकृत्या निर्मलः स्वच्छो ज्ञानदीपः प्रकाशते ॥ १२० ॥

सुप्रसिद्धानि भूतानि क्षित्यग्निजलवायवः ।
क्रियन्ते ह्यन्यथा विज्ञैर्मन्त्रसामर्थ्ययोगतः ॥ १२१ ॥

सर्ववादं परित्यज्य मन्त्रवादं समाचरेत् ।
यस्य मन्त्रस्य सामर्थ्यात्सौख्यभावोऽपि सिध्यति ॥ १२२ ॥

त्रिरत्नं न परित्याज्यं बोधिचित्तं तथा गुरुः ।
न वध्याः प्राणिनः केऽपि समयान्यप्यधिष्ठयेत् ॥ १२३ ॥

मधु रक्तं सकर्पूरं रक्तचन्दनयोजितम् ।
मुनिवज्रोदकं चैव पञ्चैतान्यप्यधिष्ठयेत् ॥ १२४ ॥

अन्यैश्च समयैर्दिव्यैश्चित्तस्योत्कर्षकारकैः ।
मारुतक्षोभशान्त्यर्थं प्रीणयेच्चित्तवज्रकम् ॥ १२५ ॥

[ नाशुचिभाव आशङ्क्योऽविकल्पयोगलीलया ।
समायुक्तेन चित्तेन मन्त्री सर्वं समाचरेत् ] ॥ १२६ ॥

मक्षिकापदमात्रेण विषेणाप्यभिभूयते ।
अणुमात्रा तृषा शङ्का मृत्युकष्टेन संयुता ॥ १२७ ॥

सुयुद्धं वाचरेद्विज्ञः सुपलायनमेव वा ।
आन्तरालिकभावस्तु व्यर्थो वै पतनं भवेत् ॥ १२८ ॥

गुरोराज्ञाश्च मुद्राश्च छायामपि न लङ्घयेत् ।
गुणास्तस्य परं ग्राह्या दोषा नैव कदाचन ॥ १२९ ॥

आचार्यः परमो देवः पूजनीयः प्रयत्नतः ।
स्वयं वज्रधरो राजा साक्षाद्रूपेण संस्थितः ॥ १३० ॥

यथोदकमणिः शुद्धः कलुषोदकशोधकः ।
तथामणिस्तथा प्रोक्तश्चित्तरत्नविशोधकः ॥ १३१ ॥

श्रद्धावान्मुच्यते कोऽपि प्रज्ञाचक्षुर्विवर्जितः ।
उत्पादयेदतः प्रज्ञामागमाधिगमात्मिकाम् ॥ १३२ ॥

श्राद्धो बहुश्रुतः प्राज्ञः प्रज्ञात्मा करुणात्मकः ।
जगद्दुःखविनाशाय सुखोपायं स विन्दति ॥ १३३ ॥

चित्तविशुद्धिमाधाय यन्मयोपार्जितं सुखम् ।
चित्तविशुद्धिमाधाय तेनास्तु सुखितो जनः ॥ १३४ ॥

॥ कृतिरियमार्यदेवपादानामिति ॥[1]

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1 After this in CV[1] occurs the following of the scribe :

स्वपरार्थहेतुनेदमत्र चरितममिति शुभं मया लिखितम् ।
यथात्मनः प्रिया प्राणाः सर्वेषां प्राणिनस्तथा ।

# Tibetan Text

## I

CITTĀVARNAVIṢODHANAPRAKARAṆA

Sems. kyi. sgrib.pa. rnam. par.sbyoṅ. ba. žes. bya.ba |
Slob. dpon. chen. po. 'phags.pa. lhas.mdzad.pa. bžugs. so ||

---

rgya.gar.skad.du |
ci.ttā.ba.ra·ṇa.bi.śo.dha.nam.pra.ka.ra.ṇam ||
bod. skad. du |
sems. kyi. sgrib. pa. rnam. par. sbyoṅ. ba.
žes. bya. ba'i. rab. tu. byed. pa ||

---

bla. ma. dam. pai. žabs. la. phyag. 'tshal. lo ||
'jam. dpal. gžon. nur. gyur. pa. phyag. 'tshal. lo ||

1

[118 b. 6] thog ma.mtha'. ma med. ži ba |
dños dañ dños. med. rnam [7] par.spañs |
rnam.par. rtog.med dmigs.pa.med[1] |
gnas pa.med.pa gñis.med pa ||

2

bsam pa.med.pa[1] dpe med pa[2] |
rjod du med pa. bstan pa med[3] |
gnas pa.med pa gnas med.pa |
rnam.par mi. 'gyur[4]. 'dus.ma.byas ||

3

sañs.rgyas thams.cad [119a.1] kyi.ni.gnas[1] |
[2]sku ni sñiñ rje rañ bžin.ñid |
sems can mos pa. sna. tshogs la |
thobs. rnams. sna. tshogs. rab. ston.pa'o[3] ||

---

1 1 CAV dmigs.dañ. bral

2 1 CAV 'gro.ba med pa. 2 CRV dpe.dañ bral.ba.
3 CAV bltar med pa. 4 CAV 'gyur ba med.pa.

3 1 CRV ma.lus kun gyi.gnas.
2 CRV mchog.thugs.rje chen.po'i.rañ.bžin sku |
3 CRV ston.mdzad pa.

4

dod. chags. chen. po. tshul.phyag. 'tshal[1] ı
pad ma.gar.dbañ. phyag gtso bo[2] ı
[3]rañ sems rab [2] rtogs.par.bya.phyir ı
cuñ.zad.tsam. žig.'dir. bśad. bya ıı

5

[1]rnal. 'byor.spyod pa'i spyi.lugs.kyis ı
thams cad.ñid du rab ñes pa[2] ı
brjod.par.bya.ba.'di dag ñid ı
de.phyir. 'di.dag spyad par bya'o[3] ıı

6[1]

[2]las. drag. gañ gis[3] 'gro ba rnams ı
[4]gañ. dañ gañ gis. chiñ.[3] 'gyur. ba ı
thabs dañ. bcas na de ñid kyis ı
srid pa'i. 'chiñ las. grol bar. 'gyur ıı

7

[1]sems.can kho na.rnam dag.pas ı
'bras.bu. rnam par.dag.par 'gyur ı
'di.dag. śin.tu. rgyas par.ni
theg pa chen por gsal.bar[2]. bstan[3] ı

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4 1 CRV tshul la 'dud. 2 CAV khyed.phyag. 'tshal
3 CAV rañ gi sems ni rtogs bya'i phyir ı
nub žig tsam.žig brjod par bya'o ıı

5 1 CAV rnal 'byor spoyd pa.tshogs kyi ni.
2 CRV 'sin tu ñes 3 CRV gžag bar bya'o.

6 1 Cf A d v a y a s i d d h i, Tib T. Rgyud, Mi.fol 63b 3.
ji ltar sems can 'chañ ba.na ı
drag po'i las. kyis sems can rnams ı
thabs kyis 'khor ba dag.las. grol ıı

2 CRV skye.bo. mi.bzod.pa'i.las.dag ı
3 CAV's X gañ gi.
4 CAV gañ.da gañ du.'chiñ .ba. 'gyur ba ı

7 1 CAV sems can. rnam.par.dag.pa'i.phyir ı
2 CRV rightly 'sin tu gsal. 3 CRV gsuñs

8

chos. [4] dañ. gañ.zag. bdag.med. pa[1]|
ye. śes.tsam.du. thub.pas. gsuñs |
[2]de.lta.na yañ. 'di ltar 'byuñ |
[3]luñ.dañ 'sıu.tu. 'gal. ba med ||

9

dños 'dzin. gdon gyıs. zin.pa yis |
[1]nen. pa rab tu. gsal. ba'ai phyır |
luñ las kyañ.nı gsal pa.ru[2] |
[5] rgyas. par[3]. sñiñ. rje'ı. bdag.ñid. gsuñs[4] ||

10[1]

chos rnams. sñon.du. 'gro bar yıd[2] |
[3]yıd gsto. yıd.nı mgyogs pa ste |
[4]yid ni rab.tu. rañ.ba yis |
[5]smra.ba 'am.ni. byed.pa.'am ||

11

dge.sloñ. rañ gı pha. rgan.gyıs[1] |
myur.gyıs. 'don.žes[2]. bskyul. [6] gyur nas |
'gyel.nas[3]. de.ñıd. śi gyur.kyañ |
mrtshams.med. sbyor.ba. ma.yin.no ||

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8 1 CAV dbyed.med. pa
2 CRV de bas. 'di kun de.las.skyes |
3 CAV rıgs pa dañ. yañ rab tu. mthun |

9 1 CRV gzuñ ba.so sor smra ba yın |
2 CRV śın tu gsal. 3 CRV rgya.cher. 4 CRV omits it

10 1 Cf UV XXXI, 24.
2 CRV sñon du. sems. 'gro.ste, and UV yıd 'gro.ste
3 CRV gtso bo.sems te. yıd.las byuñ |
4 CAV yid.ñes kyıs ui. 'btad.yañ |
5 CRV smra.pa'añ yañ.na byas pa'añ.ruñ |

11 1 CRV rgas.pa.la. 2 CAV only žes. 3 CAV bskul. bas.

12

śin.tu.na.ba'i[1], dgra.bcom.pas ׀
dge sloṅ. nad.gyog.byed.pa.la ׀
ṅa.yi[2].mgrin.pa. sdoms.žes[3]. bstan[4] ׀
de [7]ni. śi.yaṅ[5]. skyon.med[6]. bstan[7] ׀׀

13

du.śes gžan.gyis gžan dag.ni ׀
śi.yaṅ. ṅes.te.mi. spyod.par ׀
[1]ṅan sems.med na.skyon.med do ׀
'dul ba las ni gsal.bar gsuṅs ׀׀

14

[1]gaṅ phyir bcos. pa'i. bsam pa yis ׀
mchod.rten. bśig kyaṅ. [119b. 1] ṅes.med.do ׀
ṅe ba'i[2] mtshams med[3] byas pas.kyaṅ ׀
bsod nams phuṅ.po 'ga'.žig. go[4] ׀׀

15

bsam.pa.bzaṅ.pos. mchil lham gñiś[1] ׀
thub pa'i bdu la. bžag.pa.daṅ ׀
de ñid.gžan.gyis. bsal.byas pa. ׀
[2]gñi.gas rgyal.srid. 'bras.bu thob [2] ׀׀

---

12 1 CRV nad kyis.ṅen pa'i 2 CRV raṅ gi. 3 CRV drops it
4 CRV mthoṅ bas 5 CRV adds bcir bas before it.
6 CRV ṅes pa med. 7 CRV omits it.

13 1 CAV 'di.dra. luṅ las gsal.por bstan ׀
de phyir. sems dge. ṅes.pa.med ׀׀

14 1 CAV de.'dus byas pa'i .blo yis ni ׀
2 CRV omits it. 3 CRV adds ṅes after it. 4 CRV yin.

15 1 CRV adds gaṅ.gis before it
2 CAV gñis.kas rgyal.srid. thob par. 'gyur ׀

16

de.phyir.[1] bsam.pa'i.rtsa.ba.las ।
bsod.nams. sdig.pa. rnam par gnas ।
luṅ las. 'di.ltar[2]. gsuṅs.pa'i. phyir ।
sems.dge.ba.las. ñes.pa.med ॥

17

raṅ.lhar.sbyor ba'i.[1] bdag.ñid.kyis ।
'gro.ba'i.don.ni. byed.bi tson.pas[2] ।
rnal.'byor. [3] 'dod yul[3]. loṅs.spyod kyaṅ[4] ।
grol.'gyur. gos.par mi 'gyur.ro ॥

18

ji ltar dug gi.de ñid.śes ।
dug.la. snaṅ.nas.[1] za.bar byed ।
'di.ni. brgyal bar.[2] mi 'gyur žiṅ ।
nad.las [3] thar.pa 'ga' žig [4]'gyur ॥

19[1]

sgyu ma smig.rgyu. dri za yi ।
groṅ daṅ. rmi lam [2] [4] de.bžin.du[3] ।
'gro.ba. thams.cad. rnam bltas na[4] ।
ci žig.[5] ji ltar. su.žig. spyod ॥

---

16 1 CRV de bas. 2 CRV gaṅ.phyir

17 1 CRV raṅ.gi.lhar bsgom pas.
2 CRV bya.bar 'bad pa yis. 3 CRV only yul 4 CRV spyad.na

18 1 CAV 'sX spyad nas, CRV bsgoms nas 2 CRV gnod pa.
3 CRV rnad rnams.kun las 4 CRV gcig tu

19 1 for a b cf. BV fol. 42 b. 7.
2 BV sobs. 3 CRV lta.bur ni. 4 CRV dmigs byas na.
5 CRV gaṅ.gis.

20

[1]byis.pa.rnams.ni gzugs.la.chags ׀
'brin.po.rnams ni chags bral. 'gyur ׀
gzugs sogs.[2] ño.bo ñid śes.nas[3] ׀
blo.mchog.rnams.ni. grol.bar 'gyur ׀׀

21

[5] dam.tshig. thams cad. rnam. bsam.la׀
lha.la. mchog.pa'i. cho.ga.yis ׀
[1]the tshom.med.par. bzañ.por.blta ׀
sñags.gyis. bskul. la. loñs. spyod. bya[2] ׀׀

22

yi ge.gsum. gyi sbyor. ba. yis ׀
sbyañ. dañ rtogs dañ. de. bžin. 'bar ׀
[1]srin. lag. mthe.boñ. rtse. mo. [6] yis ׀
de.bžin. gśegs.rnams.tshim par.bya ׀׀

23

byis. pa.rnams.la. gañ [1] bden. pa ׀
de. ni. rnal 'byor.pa.la.brdzun[2] ׀
[3]'di.ñid.kyis na mtha'. phyin.pa ׀
bciñs.pa.med ciñ. grol.ba.med ׀׀

---

20 1 CRV byis.pa skye bo sdug (Xcag). rnams dañ ׀
'dod chags.bral.med. dbu ma.yin ׀
2 CRV rañ.bžin 3 CRV de bžin.śes na.

21 1 CRV dag par bsgoms nas dogs med pas ׀
2 CRV bza'.bar bya.

22 1 For c Cf. VT, Tib. K. Rgyud, Kha, fol. 329 a.2, CRV sbom pa. mthe lag ( Xdga' lhag). sbyor. ba. yis ׀ and VT mtho bo. srin. lag. sbyar ba. yis ׀

23 1 CAV 'di and CRV 'dir. gañ. 2 CRV bslog.
3 CAV de.tsam. žig tu. loñs. spyad pa ׀

24

[1]'khor. ba.mya. ñan. 'das.pa.žes ।
de.ñid. ma. mthoñ.ba.yi. [7] sems ।
'khor.med.mya.ñan. 'das med. ces ।
de. ñid. mthoñ. ba.rnams.kyis.sems ॥

25

rnam par.rtog pa. gdon.chen.po ।
'khor.ba'i. rgya mchor ltuñ.byed yin[1] ।
rnam par.mi.rtog. bdag ñid ches ।
srid pa'i. 'chiñ las.[2] grol bar. 'gyur ॥

26

[**120a 1**] the tshom dug gis [1] gnod pa ni[2] ।
skye.bo dug gis gnod pa bžin[3] ।
de.ñid. rtsa.ba.med 'don. pa[4] ।
sñiñ.rje'i.[5] bdag ñid.can.gyis spyad[6] ॥

27

dper.na[1]. śel.sgren dag.pa.ni[2] ।
kha dog.[3]gžan gyis. bsgyur.bar.byed[4] ।
de bžin. rin. [2] chen.sems. 'di yañ[5] ।
rtog.pa'i.tshon. gyis. bsgyur.ba.ñid[6] ॥

---

24 1 cf. BD, Tib. T Rgyud, Mi, fol 221 a 2 , Y u k t i ṣ a ṣ ṭ i k ā.
Tib, T. Mdo, Tsa, 6.

25 1 CRV 'phyuñ.bar.byed. 2 X mchiñ.las.

26 1 CRV dogs.pa'i.dug.gis. 2 CRV 'chiñ.ba.byed.pa.yin.
3 CRV only dug ltar. 4 CRV phyuñ. 5 CRV thugs.rje'i. 6 CRV rtogs.

27 1 CRV ji.ltar 2 CRV dañ.ba.la 3 CRV omits it.
4 CRV ñe.bar.bsgyur.ba.ltar 5 CRV de ñid. 6 CRV ñe.bar bsgyur.

28

[1]rañ.bžin. rtog.pas. bsgyur.ba.las ।
rin chen.sems. pa. dpen.'gyur.na ।
thog.ma.nas[2]. dag. ma.skyes.pa ।
[1]rañ bžin.med ciñ. dri.ma.bral ॥

29

byis.pas[1]. gañ dañ gañ. smad pa ।
de.dañ de la. [3] 'bad pas [2] byos[3] ।
ıañ.gi.lha yi. sbyor.ba.yis ।
sems.ni dri.med bya ba'i. phyır[4] ॥

30

rnal 'byor. dge ba'i sems kyis nı ।
chags me[1] dug gis. rmoñs.pa yi[2] ।
'dod can. me la.[3] 'dod spyad pas ।
[4]'dod. pas. thar ba'i 'bras bu 'byuñ ॥

31

dper.na[1]. bdag [4] ñid ınkha' ldıñ. du ।
bsgoms.nas. dug bkus[2]. 'thuñ. byed pa ।
bsgrub bya'i. dug. kyañ.med par byed ।
dug.gıs. zil.gyis. mi.non.no ॥

---

28 1 CAV tha mal.rtog.pa'ı. tshan gyıs.ni ।
gñug ma'ı.rañ.bžin.drı.med gañ ।

2 CRV byod.nas.

29 1 CRV'jig rten pa yis. 2 CRV nan.tan.gyis.ni.
3 X sbyos and CRV bya.yo. 4 CRV rgyus.

30 1 X med. 2 CRV gduñ ba la 3 CRV adds ñes par before thıs phrase.

4 CAV 'dod.pa.thar ba.thob.par.'gyur.

31 1 CRV omits it 2 X kun

32

'khor.lo. dpag.tshad. bcu.gñis.pa ı
lcags.byas. mgo.la. 'khor.ba.yañ ı
byañ chub sems.ni. bskyed.ma.thag[1] ı
bsal bar 'gyur [5] žes[2]. thos.pa.yin[3]

33

byañ.chub.sems.na. yañ dag bskyed
rjogs.pa'i byañ chub sems bya ba ı
de yis.mi bya.gañ.yañ med ı
'gro ba. bzuñ.ba'i[1]. bsams pa yis ıı

34

thog ma nas.[1] dag. ma.skyes pa ı
[2]dños.po med pa dri med.pa ı
'gro.ba. bsams. pas yañ [6] dag.mthoñ ı
bciñs pa.med ciñ. grol.ba med ıı

35

lha.yi yon.tan rgyas par ni[1] ı
rnal 'byor cho.ga.bžin[2]. bsams nas ı
'dod. chags.[3]sems.kyis. chags.pa [4] yam ı
chags pa spyad.nas.[5] grol.bar 'gyur ıı

---

32 1 CRV bskyad.par.yis. 2 CAV med par.byuñ. žes.
3 CRV rab tu grags.
33 1 CRV bsgral.ba'i.
34 1 CRV gzod nas
2 CRV rañ.bžin.med ciñ rños.pa med ı
'gro ba'i rañ.bžin.yañ.dag.lta ı
35 1 CRV adds chen po. 2 CRV bzuñ.bžin.
3 CAV chags. 4 CRV žen.pa. 5 CRV omits it but adds de.la.

36

ci.bya.gañ.la. dmigs.pa rnams[1] |
dños.po. nus. [7] pa[2]. sna.tshogs.te |
ji.ltar.dug. gis.zin. 'ga.' žig[3] |
[4]dug.ñid.kyis.ni dug.med.byed ||

37

rna.las chu la. chu ñid dañ |
tsher ma zug la char.ma ñid |
de bžin. chags pa[1] chags ñid kyis |
mkhas pa.rnams.kyis. 'dzin par. byed[2] ||

38

dper. na. krus. mkhan.[1] [121b. 1] dri.ma.yis |
gos[2].kyi.dri.ma. med.par.byed |
[3]mkhas.pa'ı.bdag. ñid. de.ltar.na |
dri ma.ñid. kyis. dri ma.sel ||

39

[1]ji ltar.me loñ. rdul.dag.la |
phyıs. pas. dag. par. 'gyur. ba. yin |
de.bžın. mkhas.pas. bsten.pa.yis. ||
skyon.gyis skyon.rnams 'joms.par.byed ||

---

36 1 CAV X adds śes.na. 2 CRV dmigs.pa.
3 CRV gañ żig.
4 CRV dug.gıs.dug ni sel bar.byed |

37 1 CRV 'dod chags.pa 2 CRV sel.bar.byed.

38 1 CRV khrus. mkhan mo. 2 CRV ras 3 CAV drops both these lines.

39 1 CAV ji ltar rñul.gyi. me.loñ. gi |
dri.ma 'dag par 'gyur. ba. bžin |
de bžin.mkhas.pas. ñes pa dag |
ñes.pa.spañs phyir. bsten par bya ||

40

lcags.kyi. goñ.bu chur.bcug. na[1] ।
[2]ji.ltar. gtiñ.du. 'gro.bar. 'gyur ।
de. [9] ñid. snod.du.byas. pas.su ।
[3]bdag.dañ. gźan.yañ sgrol bar.byed ।

41

de.bźin. snod.du.byas.pa'i. sems ।
śes.rab.thabs.kyi. cho ga yis. ।
'dod.pas. spyod.bźin. grol.bar 'gyur ।
gźan.dag.kyañ.ni. grol bar.byed ॥

42

rnam.śes ñan pas.[1] bsten. [3] byas.na ।
'dod.pa.[2] chiñ.ba.ñid du.'gyur ।
de ñid mkhas.pas.bsten byas.nas ।
'dod.pa. thar.par rab tu [3] sgrub ॥

43

'o mas. dug ni. źig 'gyur ba[1] ।
'jig.rten.kun.la [2] rab.tu.grags ।
de.ñid. sbrul.gyis. 'thuñs nas.ni ।
dug ni. śin tu.'phel bar. [4] byed ॥

---

**40** 1 CAV chu. nañ du.
2 CRV gtiñ du 'gro ba. kho nar zad ।
3 CKV rañ yañ.mi.ltañ gźan yañ. 'degs ।

**42** 1 CRV rmoñs pas. 'dod.pas. 2 CRV adds sri after it. 3 CRV omits it but adds byed after sgrub

**43** 1 CRV sel.lo źes. 2 CRV omits kun.

## 44

[1]ji ltar. chu dañ 'o. ma. 'dres |
ñañ.ba. 'o ma. 'thuñ.bar. mkhas |
de.bžin. dug bcas. yul.dag.pas |
mkhas.pas spyad.nas. grol bar.byed ||

## 45

ji ltar [1] cho.ga.bžin. spyod na[2] |
dug.kyañ. bdud.rtsir. 'gyur.ba.yin |
[3]byis.pa.rnams. mar. [5]bu. ram [4] sogs |
bza ' ma.legs pa dug. tu. 'gyur ||

## 46

gañ dag [1] sems.ni. 'di.ñid.kyañ |
gtan.tshigs bzañ pos.[2] sbyañ byas na |
rnam par mi.rtog. dmigs.med.pa |
rañ bžin dri.med. rab.tu.snañ[3] ||

## 47

ji ltar me ni chuñ. ñu.yañ[1] |
mar.dañ [2] sdon[3]. [6] sogs. 'dus.byas.pas[4] |
snañ ba.[5] dri med.[6] mi.gyo. ba |
brtan pa'i.[7] mun[8].rnam. 'jig. par. gyur[9] ||

---

44 1 CAV ji.ltar.ñañ bas. 'o ma.ni |
chu las 'thuñ bar. byed par. ltar |
de bžin mkhas. pas dug.bcas yul |
sbyañs nas. spyad. nas grol.bar 'gyur ||

45 1 CRV dper. na. 2 CRV zas na
3 CRV mar dañ bu ram la sogs pa |
bu sbabs bza' ñes,dug tu. 'gyur |
4 CAV's X mar.kham

46 1 CAV's X de ltar 2 CRV rgyus mkhas pa.rnams.kyis.
3 CRV omits it but adds in the beginning of the line śin. tu.

47 1 CRV 'chir.phyogs.la. 2 CRV mar.'bru. 3 CAV's X sñiñ.
4 CRV sbyañs. 5 CRV gsal.žiñ. 6 CRV 'bar 7 CAV's X bstan pa.
8 X adds pa after it 9 CRV rab.rab.sel.bar.byed.

48

'dper.na. nya. gro da'i. sa. bon ।
chuñ. yañ. rkyen dañ.ldan.pa na ।
rtsa.ba. yal.ga. me. tog.ldan ।
chen.po'i. śiñ du. 'phel bar.byed ॥

49

yuñ. dañ. rdo.thal.[1] sbyar ba las ।
[7] kha.dog gžan žig. 'byun bar 'gyur[2] ।
śes rab thabs.kyi cho. ga. yis[3] ।
chos. dbyiñs mkhas. pa de. ltar śes[4] ॥

50

mar. dañ sbrañ rtsi mñam par ldan[1] ।
de.[2] dug. ñid. du 'gyur.ba yin[3] ।
de ñid. cho.ga bžin. spyad na[4] ।
bcud kyi.len [121a.1] kyi mchog.tu 'gyur[5] ॥

51

dñul chus[1]. reg.pa' i [2] zañs ma ni ।
ji ltar [3] skyon med. gser tu 'gyur ।
de bžin. yañ dag ye śes ni ।
sbyañs.pas. ñen rmoñs.pa bzañ[4] byed[5] ॥

---

48 1 CAV ji ltar phra ba 'i. sdoñ po las ।
ji ltar lo ma 'bras bu yis ।
brgyan pa'i. śiñ. chen 'byuñ bar 'gyur ॥
49 1 CRV phye ma. 2 CRV gsal bar byed 3 CRV yañ.dag sbyor
4 CRV omits it,
50 1 CAV's X mñam ldan pas. 2 CRV adds mdor. na before it.
and CAV drops de 3 CAV'sX adds mi before it
4 CRV zos 5 CRV phul tu byuñ.
51 1 CRV gser.sgyur ba rtsi. 2 CRV bcug.pa. 3 CRV dper na.
4 X adds por after it 5 CRV dge bar.byed

52

theg.pa dman la. žon.pa.rnams ।
[1]gom re. gom.re [2] [2] śi bar.dogs ।
gyul.las rgyal.bar.bya. ba'i. sems ।
rin.ba.ñid du. rnam.par.gnas ॥

53

theg. pa. chen. pa. žon. rnams ni ।
[1]sñiñ. rje'i. chos kyis. go bya. ba ।
śes. rab. rgyud. bcas[2]. mda'. dañ. gžus ।
'gro. ba. gzuñ ba'i[3]. bsam. pa. yis ॥

54

sems [3] dpa'. che. dañ. thabs. che. ba ।
brtan. pa'i. blo. ni. gñid. sads. na[1] ।
bsgrul. dka'. gyul. las. rgyul. gyas nas ।
gžan.[2] dag. kyañ. ni. grol bar. byed ॥

55

rañ. don, tsam. la. gžol. bas. ni[1] ।
[2]byol. soñ. rnams. kyañ. ñen. rmoñs. byed ।
'gro.bai'. don. ni. byed. pa. po[3] ।
[4][4] nor. brel. ba'i. skye. bo. de.[5] dkon[6] ।

---

52 1 CAV skad cig skad cig 'chiñ bar. byed. ।
2 CRV bsten. žiñ.

53 1 CRV thug. rje chen. pa. ldan. pa. sprul.
2 CRV bžin for bcas. 3 CRV gdon.pa. for gzuñ. ba.

54 1 CRV mi. gyal. 2 CRV adds bdag. before it.

55 1 CRV mchog.tu gžol. 2 CRV sdug.bsñal ldan.pa'i dud.'gro.yañ ।
3 CRV bya.ba rnam.pa. 4 CRV 'gro.ba.de. gtor.gañ.ga'.
5-6 Xs omit them.

56

graṅ[1] daṅ. rluṅ. sogs. sdug. bsñal. rnams ।
raṅ. don. žugs. las[2]. kyaṅ. bzod. na ।
'gor. ba'i. don. la. žugs. rnams. lta[3] ।
de. ma. bzod. pa ji. lta. ba[4] ॥

57

dmyal.ba.la.sogs. sdug.bsñal.yaṅ ।
sñiṅ.rje.can.gyis. bzod.bya.na ।
graṅ[1]. daṅ. [5] rluṅ.sogs.sdug.bsñal.dag ।
[2]da.ltar.gyi.la. bsam.ci.dgos ॥

58[1]

[2]sdug bsñal rtog.par. mi bya ste ।
bsñuṅ.ba.yaṅ ni. bya.ba.med ।
'dir.ni. khrus.daṅ. gtsaṅ. sbra. med ।
groṅ. ba'i. chos. ni. spyaṅ. bar. bya ॥

59

sen. mo. rkaṅ. daṅ. rus. pa[1]. so ।
pha.yi. khu. ba'i. 'gyur. las. skyes[2] ।
[6] śa. daṅ khrag. daṅ. skra. la sogs ।
ma. yi khrag. las. yaṅ. dag byuṅ ॥

---

56 1 CRV 'khyags. 2 CRV raṅ don tsam.la
3 CRV rab 'jug pa 4 CRV ji.ltar.
57 1 CRV 'khyags.
2 CRV sdug. bsñal de yis. bzod bar bya ।
58 1 See, Tib.T Rgyud, Mi, fol 63 b 7
dka ' thub ñan. pas gzir mi. bya ।
sñaṅ.ba.yis ni. las. mi. bya ।
khrus daṅ gtsaṅ. sbra. mi bya. ste ।
blo. gros. chuṅ. de'i. spyod. mi bya ॥
2 CAV dka'. thub. rtog.pa mi.bya. žiṅ ।
59 1 CRV glad rus. 2 CAV's X rgyu.las. skyes and CRV byuṅ.ba

60

'di. ltar[1]. mi. gtsañ. las. byuñ. žiñ ǀ
mi. gtsañ. bas. gañ[2]. ril. po.[3] gañ ǀ
de. lta. bu. yi. lus. 'di.ñid[4] ǀ
gañ. ga'. bkrus. kyañ. ji. ltar. 'dag ǁ

61

mi gtsañ. phur. ma[1]. chu.dag.gis ǀ
yañ. yañ. [7] bkrus. kyañ. dag. mi. 'gyur ǀ
de. bžin[2]. mi. gtsañ.bas. gañ.ba'i ǀ
lus.ni[3]. 'di.yañ. 'dag.mi.'gyur ǁ

62

[1]gañ.ga'. la. sgrol. khyi. dag. gis[2] ǀ
[3]dag. par 'os.pa. ma yin. te ǀ
[4]de bžin. skye. bu. dge.ba' i. [**121 b.1**] blos ǀ
'bab stegs[5]. khrus.byed. 'bras.bu. med ǁ

63

[1]gal.te. khrus.kyis. chos. 'gyur na ǀ
ña pa.rnams. kyañ.[2] don.byas. 'gyur ǀ
ñiñ.dañ. mtshan.du. chu.gnas pa'i[3] ǀ
ña.la.sogs.pa smos.ci.dgos[4] ǁ

---

60 1 CRV 'di dag 2 CRV omits it 3 CRV lus. ni.
4 CRV omits it
61 1 CRV's X is not clear here 2 CRV de.ltar
3 CAV phur.ma
62 1-3-4 CAV :
gañ ga' i kluñ.la khyi dag gis ǀ
rgyal.žiñ 'phye yañ dag mi ' gyur ǀ
de phyir chos 'dod skye s bu dañ
2 CRV mñan pa yis 5 CRV mu. stegs.
63 1 CAV khrus.kyis gal.te dag 'gyur.na ǀ
2 CRV la.sogs for rnams.kyañ 3 CAV's X only gnas pa and CRV chu yu 'jug. 4 CRV ji. lta. bu.

64

khrus.kyis. sdig.pa.zad.pa[1].yañ ၊
[2]ñes.par. yod.pa.ma. yin te ၊
ji.ltar. 'bab. stegs[3]. bsten pa.la[4] ၊
'dod. chags. [b 2] la.sogs. 'phel bar[5]. mthoñ ၊

65

'dod chags. že.sdañ. gti.mug.dañ ၊
[1]phrag. dog sred pa. thams.cad du ၊
sdug.pa'i rtsa.bar. rab tu.grags ၊
'di.dag. sbyoñ.bya.[2] khrus.kyis min ॥

66

bdag.dañ. bdag.gir. 'dzin.pa.las ၊
[1]'di.dag.las. byuñ. skye ba rnams ၊
de.yañ. [3] ma.rig. rtsa.ba.las[2] ၊
ma.rig.de.yañ [3] khrul.bar. 'dod[4] ॥

67

ji.ltar. ñe.phis.la. dñul.blo ၊
ña.phis. mthoñ.pas. ldog.par. 'gyur ၊
bdag.med mthoñ.bas. de.yañ.ni ၊
[1]rtsa.ba.ñid.nas. med.par.'gyur ၊

---

64 1 CRV 'byuñ bar for zad. pa. 2 CRV ñes. ñid.'dir gyur ma yin ၊
3 CRV mu stegs. rnams la. 4 CRV omits it.
5 CRV ldan.

65 1 CAV ña.rgyal.lta.ba. the.tshom.rnams ၊
2 CRV dag. 'gyur.

66 1 CAV srog.chags.rnams.las 'byuñ.ba.yin ၊
2 CRV rgyu for rtsa. 3 CRV ma.rig.pa.bcas. 4 CRV 'byuñ for 'dod.

67 1 CRV rtsa.nas. ñes.par. 'don.par. 'gyur.ro ၊

68

dper.na[1]. thag.pa. sbrul.gyi.blo ı
thag.par. mthoñ.na.[2] ldog. [4] par.'gyur ı
de.la.[3] sbrul.gyi.blo. yi.bar[4] ı
[5]skye.ba. 'di.la. ñes.pa.med ıı

69

de.bžin.'di.la. sems.can.blo[1] ı
ye śes.rdo rje. ldog.par. 'gyur ı
de.na. 'byuñ.bar. mi.'gyur. ro ı
sa bon. bsregs.ba'ı[2]. myu.gu.bžın[3] ıı

70

bdag.ñid. mi.gtsañ. 'dus.pa.yis[1] ı
[2]goñ.bu[3] [ 5 ] rañ.bžın.kyis[4] drı.med[5] ı
[6]de yi. gduñ.bar. byed pa'i.chos ı
sdug.bsñal. byis.pas rnam.brtags.pa ıı

71

zla ba. 'phel.[1] dañ. 'grib.pa. la[2] ı
bltos.nas. tshes.grañs[3]. brtags.pa.la ı
ñi.ma. 'phel.[4]dañ. 'grıb.pas.kyañ ı
ñın.dañ. mtshan.mo. rnam.par.bžag[5] ıı

---

68 1 CRV ji.ltar. 2 CAV śes.na. 3 CAV'sX de.las.
4 Thıs yi. bar and its equıvalent in CRV bžin are redundant here.
5 CAV skye. bas. de las. yañ. mi 'gyur ı
69 1 CAV and CRV bden pa'ı.blo.
2 CRV mes.bsgres. 3 CRV bltar for bžın.
70 1 CRV yañ dag. 'byuñ.
2 CRV tha mal.ba.yı rañ.bžin.lus ı
3 CAV's X adds sa.yi here. 4 CAV's X ñıd for kyıs.
5 CAV and CRV omit dri.med.
6 CAV de.'dus.pa.yi.chos. 'gyur.bar ı
byis.pa.dka'.ba'i. rnam.brtags.pas ıı
71 1 CRV 'char.ba. 2 CRV omits it. 3 CRV adds gza' before tshes.
4 CRV nub.pa.yis. 5 CRV gnas for bžag.

72

śar. [5] la.sogs.pa'i. tha.sñad.kyañ ı
rtogs.la. bltos[1].nas. bya. pa[2]. yin ı
gza.' dañ. rgyu.skar. khyim.la.sogs ı
'jig.rten. kun.gyis. rnam.pa.brtags ıı

73

grañ.dañ. tsha[1] dañ. char. 'bab pa[2] ı
bltos nas [3] de bžin. dus[4] rnams brtags ı
rañ gi. las kyis. 'bras. spyod. [7] par ı
bzañ.[5] dañ.nañ. pa'i gza'. 'byuñ. ba[6] ıı

74

ma rig. dam gyis gtum.pa yi[1] ı
sems kyi. yid. bžin nor bu [2]ñid ı
skye.bu mkhas pas[3] bkru byas nas[4] ı
ma.rig. gañ.gis 'phel.bar byed[5] ıı

75

gza' dañ. rgyu. skar. tshe. grañs dañ ı
yul dañ dus la. [122 a. 1] bltos med par ı
rtog pa. med. par spyad par. bya ı
mtshan med[1]. the.tshom.med.par.ni[2] ıı

---

72 1 CAV's X rtags 2 CRV dus.

73 1 CRV dro 2 CRV char. la. sogs. 3-4 CRV omits them.
5 CRV dge. dañ. mi dge. 'dzin. pas. 'byuñ l
6 CAV's X bstan. to for 'byuñ. ba.

74 1 CRV bskos. 2 CRV rin po. che. 3 CRV blo.ldan.
4 CRV bsgribs. dañ dag po.dag. 5 CAV's X yañ. dag. bskyed.

75 1 CAV's X 'tsham. med. 2 CRV dogs. med

76[1]

dbañ po lam.'gyur.gañ dañ. gañ ।
de ni de yi. ño. bo.ñid ।
mñam.par[2]. bžag pa sbyor. ba. yis ।
thams. cad.[3] [2] sañs. rgyas. rañ.bžin.bya[4] ॥

77

mig ni rnam.par snañ mdzad. grtso[1] ।
rna.ba. rdo rje ñi ma. yin ।
sna ni [2] rta mchog ñid yin.no ।
kha.ni[3]. pa.dma gar dbañ phyug ॥

78

dpal ldan he ru ka. rgyal.lus ।
yid.ni rdo.rje sems dpa'.[1] ste ।
de ltar yañ .dag sbyor.pa. yis[2] ।
sñiñ [3] rje'i. bdag ñid.can gyis. spyad[3] ॥

79

mkhas pas[1]. sems.ni. brtan. gyur. nas ।
mi.rtog pa 'dis grub.par 'gyur ।
ji ltar 'dod pas bya.byed.dañ ।
kun.bzad. kun.[2] byed. de bžin.[3] no ॥

---

76 1 See Tib PK, T Rgyud, Gi, fol 58 a. 3.
2 All the three translations add ma after it
3 CRV rtag tu and PK kun. pa. 4 PK smra'o
77 1 CRV mgon. 2 CRV adds mgon after it.
3 CRV la. la.
78 1 CRV rnal 'byor gnas 2 CRV thugs. rje.
3 CRV adds rnam par before it.
79 1 CRV cho. ga.yis. 2 CRV thams cad 3 CRV omits it.

80

'dod.[1] dañ.bya.ba.kun. byed. na ǀ
ji.ltar 'dod.pa'ı bya ba yis ǀ
[4] lañs. dañ 'dug.par byed.pa dañ ǀ
ji. ltar.[3] 'chag. gñid[4].de bžin no ǁ

81

dkyil. 'khor.du. ni. ma žugs pa ǀ
sgrıb pa.kun.[2] dañ ldan. pas kyañ ǀ
rañ.gı[3]. lha·sbyor.bdag[4] ñid kyis ǀ
bsod nams. [5] chuñ yañ 'grub.par. 'gyurǁ

82[1]

'dis ni. sañs rgyas. thams cad.dañ ǀ
[2]dpa' po.dag.ni. thams.cad.ñıd ǀ
[3]tshe 'di ñid la yañ.de rıg ǀ
thob. 'gyur.[4] 'di.la [5] the tshom. med ǁ

83[1]

ji. ltar[2]. 'jig.rten.phal.ba[3] yıs[4] ǀ
[5]rnal 'byor 'jig rten 'chiñ [6] mı [6] gyur ǀ
goñ.ma goñ ma'i blo.khyad.kyis ǀ
rnal. 'byor.ba.yañ. 'chıñ.bar.[8] 'gyur ǁ

---

80 1 CAV las 2 CRV sems. kyı byed. 3 CRV gañ las
4 both CAV and CRV omıt it.
81 1 The X adds the following two lınes before thıs verse
rgod dañ smra bar byed.pa dañ l
jı ltar de ltar gañ.de bžın l
2 CRV thams. cad 3 CRV che.ba. 4 CRV sbyor ba
82 1 Cf VT and PK Tib Kanjur, Rgyud Kha fol.316 and
T Gi fol 50 respectively
2-3 CRV sras rnams kun dañ bcas pa yañ l
de ñid. śes na. skye ba 'dis l
4 CRV yañ,dag.thob par 5 CRV omits it.
83 1 Cf. BCP Tib. T. Mdo. La fol. 29 b 3
2 BCP, Tib. de.la.3 CRV tha mal. 4 X las
5 CAV rnal. 'byor pa yi tiñ. 'dzın. rgal l
6 BCP, Tib. gnod ciñ and CAV rgal (X rgyal).7 BCP, Tıb.
omits it. 8 BCP, Tib. gnod, CAV rgal (Xrgyal),

84

śes.rab. che. dañ. thabs. che. dañ ǀ
brtsi ba[1] che. dañ. mos. pa. nas[2] ǀ
theg pa chen.por. yañ.dag.bstan ǀ
sems.can.chen.po'i. spyod yul.yin ǁ

85

gañ.žig bskal.pa. [7] grañs.med.ni ǀ
mañ pos. mi[1]. 'thob.par. 'dod pa'i[2] ǀ
sañs.rgyas de [3] tshe 'di. ñid. kyis ǀ
thob.pa. 'di la. the.tshom. med ǁ

86

theg pa chen po bdag.ñid che ǀ
bsod nams ye śes. tshogs.kyis.ni[1] ǀ
kun mkhyen go.'phañ ñams dga'.ba[2] ǀ
skyes. 'di. [122 b. 1] ñid la [3] thob par.'gyur ǁ

87

luñ las mñan pas. sems pa[2]. gañ[3] ǀ
theg pa che.la. mi. sbyar. bya[4] ǀ
[5]bsam pa. lhag bsam. bye brag.gis ǀ
[6]theg.pa' i dbye ba. gsal.bar.bya ǁ

---

84 1 CRV sñiñ rje. 2 X ñid
85 1 CRV omits it 2 CRV adds gañ after it. 3 X omits it.
86 1 CRV gsal ba yin 2 CRV yid 'oñ.ba.
3 de lta'i tshe la.
87 1 ÇRV bder.gśegs luñ. 2 X gsuñs 3 CRV omits it.
4 ČAV rigs te 5 CRV bsam.pa.bag. la.ñal.dbye.bas[1].
6 CAV theg pa' i.khyad.par. rab tu.bstan ǀ

88

gžan. ñid. du. ni. mos pa dañ ।
byañ chub.spyod.pa. de. bžin.gžan ।
sems kyi. gtsañ. ba [3] [2] gžan.ñid.kyis ।
'dir.ni. 'bras.bu. gžan. gsuñs. so[4] ॥

89

ji ltar[1]. me loñ dri med la[2] ।
dri.ma.med.pa'i [3] mig gi [4] gzugs[5] ।
dañ.ba' i. rañ.bžin. dri.med.la ।
śin.tu gsal.bar. snañ bar ltar ॥

90

de bžin. rnal. 'byor. ye.śes.kyañ ।
dri med śes. rab[1]. [3] me loñ la ।
rtog pa'i dra.ba. rnam sbyañs.pa' i ।
sems dge ba.la. rnam par.gsal ॥

91

ji ltar [1] nor bu.[2] me.śel ba ।
ñi ma'i 'od kyis kun.reg pas[3] ।
de ma.thag.tu.[4] me.'bar.bas ।
rañ.gi don ni. 'grub.par. nus ॥

---

88 1 CRV rnam. pa. gžañ. du. 2 CRV omits it
3 CRV gnas.pa. 4 X mthoñ med, CRV ñans.

89 1 CRV 'di lta bu 2 CRV adds ñe.ba.la. 3 CRV gsal bar snañ.
4 X mig.gis. 5 CRV gzugs brñan.

90 1 X ye śes.

91 1 CRV dper na. 2 CRV dañ.ba. 3 CRV phog.pa.na.
4 CRV 'phral.du.

92

rtog.pa'i dra.bas rnam.spañs.pa'i[1] ।
[4] nor.bu [2] me.śel. 'dra.ba'i.yid ।
śes rab ñi ma'i 'od phog [3]pas ।
rnal 'byor. de.bźin. 'bar.bar 'gyur ॥

93

śiñ gñis drag tu.brud pa.las[1] ।
ji ltar me.ni 'bar.'gyur.ba ।
thog.ma. bar.dañ mtha'. dag la[3] ।
dños po ma lus [2] rab snañ byed[4] ।
śes [5] rab thabs su sbyor ba las[5] ।
rnal 'byor.pa śes [6] de bźin śes ॥

94

dper na[1].mar me [2] gcig ñid.la[3] ।
sdoñ.bu.[4] gźan [5] dag la brten.nas ।
ji. bźin.gnas [6]su. rañ.don bźin[7] ।
mthon.po'i gnas nas[8]. snañ bar[9]. byed ॥

95

śes.rab.thabs.pa'i.dag.rnam.[6] śiñ ।
dpag.tu.med.pa'i.[1] lus.[2] spros nas ।
sems.can mos.pa sna tshogs.la ।
mdzad. pa[3]. ji.bźin. ñams.su.blañs.[4] ॥

---

92 1 CRV byas.gas pa. 2-3 CRV omits them.
93 1 CRV drud.par.gyur.pa.las. 2 CRV yañ dag ltar.
3 CRV thams cad 4 CRV gsal bar.byed. 5 yañ dag. sbyor. 6 X vis. and CRV ye 'ses
94 1 CRV ji.ltar. 2 CRV adds 'bar.ba. 3 CRV omits ñid.la.
4 CAV sñiñ.po. 5 CRV adds one gźan more. 6 CRV adds rañ before it. 7 X gźan. 8 CRV omits it but has 'bar. bar in its place. 9 CRV gsal.
95 1 CRV mtha' yas. 2 CRV sku.ru. 3 CRV bya.ba.
4 CRV rjes su. bsgrub.pas.

96

[1]ji ltar. cho.ga.śes pas.[2] 'ga |
'dud.rtsi 'o.ma. [7] dag.las. blad |
ñes.pa.med.pa'i. bsil. ñams dg'a' |
nad.rnams.thams.cad.brab.byed pa[3]'o ||

97

śes.rab 'o.ma. thabs.chen.pos |
cho.ga.bžin.du. bsrub.pa. skyes |
chos dbyiñs śin.tu.rnam.dag pas |
bde.ba.dam.pa[3]. sdug.bsñal. 'jig[4] ||

98

me.tog. [1]bras bu ldan pa yi[2] |
'khri.la.śiñ. kun.tu [3] 'byuñ.ba.ltar[4] |
de. [123 a.1] bžin.tshogs.gñis dañ. ldan.pa[5]'i |
skad.cig. cig.gis. mñon.byañ.chub[6] ||

99

dbañ.dañ. sdañ [1] dañ. 'gro.ba.reñs[2] |
char dbad. 'gug.pa.[3] la. sogs. pa. |
śa chañ.dga'. ba'i.rnal 'byor.pas |
byas.par[4]. 'gyur.kyañ. mthoñ.bar 'gyur[5] ||

---

96 1 The first three lines are quite different in CRV, they are :—
dper na. gañ.žig. thabs śes.pas. |
'o.mar.bsrubs nas mar. len.byed. |
bsil.žiñ. yid.'oñ. skyon.dañ.bral, ||
2 X pa. 3 CRV žel bar.byed.
97 1 X adds las after it. 2 CRV byuñ. 3 X pas 4 CRV ži.bar.byed,
98 1 Cf. Ekallacaṇḍamahāroṣaṇatantra, Tib. Kanjur Rgyud, Ca fol 86 a.2. 2 CRV yañ.dag.ldan. 3 CRV omits it 4 CRV jl.ltar. 5 yañ.dag ldan. 6 CRV rjogs byañ.chub
99 1 CRV'thab 2 X rañs; B perhaps confounds it with rabs 3 X la 4 CRV omits it 5 CRV ñe bar.rñed par

100

[1][2] lag.pa'i.gdu.bu.lta. bu.la |
[2]me.loñ.brtags.pas.ci.žig.bya |
gañ.phyir theg.pa.chen.po.la |
sñags.kyi.mthun.ni.da.ltar.mthoñ ||

101

pha.[1] ma.bu.mo. 'brel.ba.ni |
'dır ni.de.ñid. med.par.brtags |
lcags kyi.reñ.bu[2]. bśig pa.ltar[3] |
'gro.ba.de.[4][3] bžin. 'de gśegs gsuñs[5] ||

102

'byuñ lña'i. bdag. ñıd[1] khu. ba. dañ |
khrag kyañ. de. dañ 'dra. ba dañ. |
de. yi rañ. bžın. goñ. bu.[2] ñes[3] |
bram. ze gañ [4] yin mtha'. skyes [5] gañ ||

103

dge. sloñ dag. ni[1]. lus 'di ni |
thams. cad[2] phuñ po[3]. lña. bdag. ñid |
mi rtag sdug. bsñal [4] ston. ba. la |
rıgs. med. rıgs. dañ. ldan. pa. med[4] ||

---

100 1 CRV lag gdu ba. lag par. mthoñ la |
2 CAV me loñ dag ni.dños.sam.ci |
theg pa chen.po de.sgos kyañ |
sñags kyi. nus pa bstan.pa yıs ||
101 1 CRV only ma. 2 CRV thur. 3 CRV sbañ.bas bsdus. pa. bžin. 4 CRV has kun before it. 5 CRV omits it.
102 1 CRV rañ. bžın. 2 CRV lus. 3 X lña. 4 CRV su.žig.
5 CRV only rigs. nı.
103 1 X gı. 2 CRV kun. 3 X bud. po. 4 X kyañ.

104

ña. ba'i. mñal. du. skye. ba.[1] gañ[2] |
kha. cig.[3] gdol. ba'i. skye[4]. ldan. pas |
dka'. thub. spyad. pas.[5] bram. ze. skyes[6] |
de. phyir[7]. rigs. ni. rgyu[8]. ma yin ||

105

ma dañ. srin. mo. bu. mo. dañ |
sgyug. mo dañ. ni. tsha. mo. dañ |
bram. ze. [5] rgyal. rigs. rje. rigs. me |
cho. ga. śes. pa'am. ñas.[1] rig. mo ||

106

yan. lag. cig ni.ñams pa dañ |
dman. dañ. smod. dañ. mthar. skyes. kyi |
btsun. mo. rtag. tu mchod par bya |
rdo rje ye. śes rnam. bsgom. pas ||

107

[1]rtag tu žal. ni. bžad pa. yis |
[2] [6] sñags pas. spyan. ni rgyas. gyur. na |
rjog pa'i byañ chub. sems. bskyed [3] nas |
rañ. gi. lha. yi. bsgom. nas[4]. na ||

---

104 1 CRV byuñ ba. 2 CRV omits it. 3 CRV gañ. yañ.
4 CRV rigs. 5 X spyad pa ; CRV byas pas
6 CRV gyur 7 CRV de. bas. 8 CRV ñes.pa and X sgyu.

105 1 CRV rmañs.

107 1 CAV žal ni.rab.tu.bžad gyur.ciñ. |
2 CRV sñags.pa.rab.tu.spyan.phyi.la. | 3 CRV bžag.
4 CAV yid. kyis.

108

[1]skad cig mthoñ.la. blta. bar. bya |
gañ. yañ thos. pa. mñan. par. bya |
brdzun. dañ. bden. dañ. bral. ba. yañ |
gyal. ba. med. pas. tshig. tu. [7] smra ||

109

khrus. dañ. bsku. mñe[1]. gos la. sogs |
bza'. gtuñ.la.sogs. 'bad.pa.ñid[2] |
[3]bdag ñid. che. ba'i.lhar. sbyar bas |
cho.gas mchod.par. bsam.par. bya ||

110

[1]glu.dañ. rol.mo.gar de.bžin |
thabs.bcas. brtul.žugs.can.byas.spyad. |
'dir.ni.[2] [123. b. 1] dños.po.thams.cad.la[3] |
lhag par.chags par.[4] mi.bya.yo ||

111

rañ gi. bdag.ñid yoñ[1].spañs.nas |
dka'.thub kyis[2].ni gduñ mi.bya |
ji.ltar bde bas bde ba.bzuñ |
'di ni.ma. 'oñs.rjogs.sañs.rgyas ||

---

108 1 CAV bstan.pas.skad.cig mthoñ dañ blta |
thos dañ. ñan par byed pa yañ |
myoñ žiñ.de.la. sbyor bar.ldan |
gsal.ba'i. ñag kyañ. smra.bar.gyur ||

109 1 CRV byug pa. 2 CRV nan tan.yis.
3 CAV rañ.'dod. lha yi. bdag ñid. du |
bsam.la. cho.gas. mchod par. bya ||

110 1 CRV glu.dañ brduñ.ba. de.bžin.gar |
thams.cad brtul.žugs can.gyis.spyad |
2 CRV omits it. 3 CRV ma.lus.kun.la. 4 CRV žen.pa tsam.du.

111 1 CRV drops it. 2 X kyi but CRV supports it

112

rnal.'byor[1]. thams.cad. loñs.spyod.ciñ |
[2] gañ.la'añ[2]. 'jigs.med.grol.mo.bya[3] |
sdig.pa.med[4] kyis. khyod. ma.'jigs |
dam.tshig. śin.tu[5] 'da'.bar.dka' ||

113

sñags.kyis. sbyañs.na [1] śiñ la.sogs |
[2] lhag.pa.ñid du lhar. 'gyur. ni
ye.śes.ldan.lus. smos ci.dogs.
sdug bsñal [3] rmoñs.pa'i. bya.byed.la ||

114

tha.mal.pa[1].dañ[2] ña.rgyal.ñid |
mñam.par. bžag.pas yoñ su btan[3] |
śes.rab.thabs.kyi. cho.ga yis[4] |
thams.cad.[5] mñan.par spyad.par.bya ||

115

dper.na[1]. pad.ma 'dam. skyes kyañ |
'dam kyi[2]. skyon gyis. gos pa.med |
[4] de bžin. bag.chags. rnam rtogs[3] kyi |
skyon gyis. rnal.'byor.par.med.gos ||

---

112 1 CRV 'gro ba but according to Skt it must be 'dod chags. 2 CRV cis kyañ. 3 CRV dga'.bar.gyis. 4 CRV omits it 5 CRV drops it.

113 1 CRV byin brlabs.
2 CAV lha ñid du ni.'gyur ba.yin |
bems po. rmoñs.bcas rab.dga' ba |
śes.dañ. rañ.ldan.pa'i.ci.smos ||

114 1 CRV de.ñid ruñ bžin. 2 X omits it. 3 CRV spañs 4 CAV sbyor.ba yis
5 CRV bya.ba.kun la.

115 1 CRV ji.ltar. 2 X kyis. 3 Both the translations here concur and read sna.tshogs, but in accordance with the Skt text it must be rnam. rtogs

116

dper.na chu.yi.zla.ba.la |
chu.yis.mñon.par[1].gos.pa.med |
rnam rtogs[2].gzugs.brñan.'dra ba[3] ni |
mthoñ.ba'i.skyon.gyis gos mi.'gyur ||

117

thogs.med bag.chags. 'dam. [5] gyis.ni |
rin.chen[1]. sems[2].pa. rab.tu.[3] gos |
śes.rab thabs kyi.chu.ñid[4].kyis |
bkrus.pas[5]. rab.tu gsal.bar.'gyur [6]||

118

rañ.gi.lha.yi. sbyor.ba.yis[1] |
blo.ldan. sems.ni brtan.[2] 'gyur.na |
lta.ñan. sbrin.las: grol.bar.'gyur |
sems.kyi. ñi. [6] ma.gsal.bar.'gyur[3] |

119

don.dam. ñes.par.byas.nas.ni |
śes.rab.mtshan gyis. kun.gtubs.[1] la
ma rig. spubs.kyis[2]. bkag.pa.yis[3] |
chos.kyi.dbyiñs.ni. blañ.bar[4].bya ||

---

116 1 CRV drops it 2 both Xs sna tshogs 3 CRV lta bur.

117 1 CRV rin. po che la 2 CRV adds rañ before it.
3 CRV dropts it. 4 CRV 'di 5 X na. 6 CRV yañ.dag.sñan bar.bya.

118 1 CAV rnal 'byor gyis 2 CRV omits it. 3 CRV snañ.bar bya

119 1 CRV yañ dag.bcad. 2 X omits it. 3 CRV gyogs.pa.las.
4 X in CRV bsal.bar.

120

brtags.pa'i.bum.pa. skad.cig.gis[1]. |
śes.rab.tho bas. bcag. [7] nas.ni |
rañ bźin.dri.med. gsal 'gyur.ba |
ye.śes. sgron.mar.[2] rab.tu.[3] gsal ||

121

rab.tu grags.pa'i[1] 'byuñ. ba rnams |
sa dañ.chu.dañ. me.dañ. rluñ |
sñags kyi.sbyor ba.nus pa. yis |
[2]mkhas.pas. rnam pa.gźan.du.byed ||

122

brtsod[1].pa thams.cad. yoñ su.spañ |
[124a.1] sñags kyi brjod.pa [2] yañ dag. spyod[3] |
bde ba'i.dños.[4]grub.sbyin pa.yi |
sñags.kyi.nus pa [5]'di.la[6]. ltos[7] ||

123

dkon mchog[1].gsum[2] ni mi spañ źiñ |
de bźin.bla.ma. byañ chub.sems |
srog chags.rnams kyañ[3]. bsad.mi. bya |
[2] dam.tshig.dag.kyañ. byin.gyis.brlabs ||

---

120 1 CRV only bcas. 2 CRV mar me 3 CRV omits it
121 1 CAV gsal.ba 2 CAV gźan.ñid du ni 'byuñ bar byed |
122 1 CRV brjod. 2 CRV bzlas pa. 3 CRV brtsam. 4 CRV lha. 5 CRV mthu.yis.na 6 CRV gañ.gis. 7 CRV omits it.
123 1 CRV rin chen. 2 CRV bud.med. 3 CRV nam yañ.

124

[1]sbrañ.rtsi.[2] khrag.[3] dañ. ga.pur bcas[4] 1
tsan.dañ.dmar.po.dañ.sbyar.ba ।
[5]thub.pa[6]'i rdo.rje.chu. ñid.kyañ ।
lña.bo.dag.kyañ. byin.gyis.brlab[7] ।

125

[1]lha. yi[2]. dam. tshig. gžan. dag. kyañ ।
sems. ni. spro. bar.[3] byed. pa. can 1
[4]rluñ. gis. dkrugs. pa. ži [3] ba'i.phyir ।
[5]thugs. kyi. rdo. r e.can.[6] mñes.bya[7] ॥

126

mi.gtsañ[1]. the. tshoms med. par[2]. ni ।
rnal.'byor.[3] rnam. rtogs med brtsen.pas[4] ।
sems.ni. mñam.par. sbyor. ba. yis ।
sñag.pas. thams. cad. yañ. dag. brtsam[5] ॥

127

sbrañ.ma[1]'i. krañ.ba. tsam[2]. gyi. ni
dug.gis. žil[3]. gi. [4] gnon.par.'gyur[3] ।
[4]chuñ.zad. tsam.yañ mi gtsañ[5]. ba'i ।
dogs.pas. sdug bsñal btuñs par. bcas ॥

---

124 1 Cf Ps Tib T. Rgyud Mi fol,34 b, and VT Tib. K Rgyud Kha fol, 321 a 2 2 CAV omits it, CRV chen which must be chañ and PS chen po 3 CAV rin chen; CRV mtshal. 4 This line belongs to VT 5 This line belongs to CRV. 6 VT bsres pa, PS bcas 7 PS and VT read in this line respectively as follows : lña pa.ñag las yañ dag bvuñ ।
dños.grub thams cad sgrub byed pa'o ।

125 1 Cf PS Tib T Rgyud, Mi. fol. 34 b. 2 CR V bzañ.po, PS chen po. 3 CRV gsal.bar, PS dga'. bar.
4-5 CAV rluñ.dañ. me.ni ži bya'i.phyir ।
sems. kyi. rdo rje. tshim par. bya ।
6 CRV omits can. 7 CRV tshim.par. bya.

126 1 CAV's X wrongly 'tshom.byed. 2 CRV dogs med.par 3 CRV dpa'.bas 4 CRV ma.yoñs.śiñ 5 CAV mñam par. spyod.

127 1 CRV śa sbrañ. 2 CRV adds chuñ before it.
3-3 CRV 'chi.bar byed pa.yin.
4 CAV mtshan (X'tshom)dañ the.tshom.chuñ.nus.kyañ ।
de.la.sdug.bsñal.skyed.par.byed । 5 CRV gcañ.

128

mkhas.pas.legs.par.'thab pa[1].yam |
yañ.na.[2] legs.par.[3] 'bros.par.bya[4] |
bar.ma.ño.[5] yi. dños po ni |
don.med.pa.yañ.[6] ltuñ.bar [7] 'gyur |

129

bla.ma'i. bka.' [5] dañ phyag rgya dañ |
grib.ma.yañ. ni. 'gom mi.bya |
[1]de'i.yon.tan. mchog.tu.[2] bzuñ.bya |
skyon.ni.nam.yañ.ma yin.no[3] ||

130

slob.dpon.lha. yi.mchog[1] yin. to |
'bad.pas [2] mchod.par.bya ba yin |
de.ñid.rdo.rje.'dzin.rgyal po |
mñon.sum.[3] gzugs.kyi. [6] yañ.dag [4] gnas ||

131

ji.ltar nor.bu chu.dañ. gis |
[1]chu'i. rñog pa. yañ dag. sbyañ |
'dad.pa'i.nor.bu. de.bžin.gsuñs |
sems.kyi. rin chen. rnam.par.[2] sbyañ ||

---

128 1 CRV mchog.tu gyul.'gyed. 2 CRV drops it 3 CRV śin tu.
4 CRV byed pa ñid. 5 CRV drops it but adds gnas at the end. 6 X drops it 7 CRV 'phuñ bar.

129 1 CAV de.yi yon.tan.gzuñ bar.bya | 2 CAV drops it.
3 CRV replaces yin mo with brtags go

130 1 CRV dam.pa. 2 CRY nan.tan. 3 CRV lan cig.
4 CAV rnan.par.

131 1 CAV de.bžin.dad.pa'i.nor.bu.yis |
rñog.ma.thams.cad. dwañs.byed.pa |
2 CRV drops it and adds bar.byed. after sbyañ.

132

śes rab.mig.dañ.bral.gyur[1]. na |
dad.pa'i.[2]ldan.nam.yañ[2].rmoñs[3].'gyur |
de.phyir[4]. luñ [7] rtogs.bdag.ñid.can |
śes.rab. ñe.bar.[5] skyed.par.bya ||

133

dad. ldan thos.mañ.śes.rab.ldan |
rañ.bžin.sñiñ.rje'i bdag.ñid.can |
'gro ba'i. sdug bsñal.bsal.ba'i.phyir |
de. yis[1]. bde. ba'i thobs. śos.bya[2] ||

134

sems rnam.[124b.1] dag pa 'di.byas.pas |
bdag.gis. dge.ba.gañ.bsag.pa |
rnam.par.dag.pa'i sems.thob.nas[1] |
des.ni.'gro.ba.bde.thob.śog[2] ||

sems.kyi sgrib.pa rnam par sbyoñ ba žes.bya.
ba'i.rab.tu. byed. pa. slob dpon a' rya de bas
mdzad. pa. rdzogs | 'a cha rya ji. na' kar. dañ [1]
lo. rtsa. ba. tshul. 'khrims. rgyal bas bsgyur ba ||

---

132 1 CRV yañ.dag.ldan 2-2 for the words between these numbers CAV bdag ñid can and CRV only nam yañ.
3 CRV adds mi before it
4 CRV de.las. 5 CRV yañ dag.

133 1 CRV drops it 2 CRV wrongly 'bigs par bcas.

134 1 CRV ldan.pa. 2 CRV ldan.śog.

1 The colophaun in CRV is :—
Sems. rin. po. che sbyoñ. ba žes. bya. ba
rgyal. ba i.ndra. bu tis mdzad. pa. rdzogs
(X dogs).so | rgya. gar.gyi.mkhan.po.di pañ.
kar. si ri. gñan.na dañ bod.kyi. lo. rtsa.ba.
khu.ston.dños grub. gyis. bsgyur. ciñ žes
(X žus) te | btan.la.phab.pa'o ||

# Tibetan Text

## II

CITTARATNAVIŚODHANA

Sems. rin po che sbyoṅ.bar.byed pa ẑes bya. ba bẑugs so ||

---

rgya gar. skad. du |
cit ta. rat na bi śo dh nam ||
bod skad. du |
sems rin. po che sbyoṅ. bar byed pa ẑes bya ba ||

---

dpal. rdo rje. sems. dpa'. phyag 'tshal lo ||

1

[218 a. 7] dños. dañ. dños.med. rnam par.[1] spañs |
rnam. par mi rtog. dmigs.pa. med |
rab. tu. mi gnas pa [1] gñis. med |
thog. ma. tha' ma. [215 b. 1] med.par ži ||

2

bsam med. pa.[1] dpe.dañ bral. ba |
brjod.du med ciñ bstan pa.med |
gnas med.pa [1] gnas pa med pa[2] |
rnam par.mi 'gyur 'dus.ma.byas ||

3

sañs rgyas. ma lus kun gyi gnas |
mchog thugs rje.chen. [2] rañ bžin. sku |
mos pa sna tshogs. sems can.rnams[3] |
sna.tshogs thabs kyi[4]. ston mdzad pa ||

4

pad. ma. gar [5] dbañ phyag.gtso bo |
'dod.chags. chen.po'i. tshul.la 'dud |
rañ. sems. rab rtogs.par. bya phyir |
chuñ. zad [3] tsam žig. 'dir. bśad.bya ||

---

1 X omits them   2 X pas   3 X adds la
4 X kyis   5 X adds gyi after it

5

rnaı. 'byor. spyod.pa'i. spyi.lugs.kyis ।
thams.cad.ñid.du. śin.tu.ñes ।
'di.ñıd. brjod.par.bya.ba.yin ।
de.bas. 'di.ñid. gžag.bar. bya'o ॥

6

skye. bo. mı bzod. pa'i. las. dag ।
gañ. dañ. gañ.[4] gis. 'chiñ.'gyur.ba ॥
thabs.dañ. bcas.na. de.ñıd.kyis ।
srid pa'i 'chiñ. las. 'grol bar 'gyur ॥

7

sems can. kho.na. rnam. dag. pas ।
bras.bu yañ. ni. rnam.par.dag ।
theg pa'i [6] chen. la.[7] śiñ. tu. gsal ।
'di.nı [5] śın.tu.rgyas par.gsuñs ॥

8

chos. dañ. gañ zag. bdag. med pa ।
ye. śes. tsam. du. thub.pas. gsuñs ।
de bas. 'dı. kun. de las. skyes ।
luñ. dañ. śın.tu. 'gal. ba. med ॥

9

dños. por. 'dzin.pa'i. gdon.gyis. zin ।
gzuñ. [6] ba.[8] so.sor. smra. ba. yin ।
rgya. cher. thugs.rje'i. bdag. ñid. kyis ।
luñ. las. kyañ. na. śin.tu. gsal ॥

---

6 X gyi. 7 X Omits it. 8 X bas.

10

chos. rnams. snoñ. du. sems. 'gro.ste |
yid.ni. rab tu rañ. ba. yis |
smas. pa'ñ. yañ na. byas pa'ñ ruñ [7] |
gtso. bo. sems te. yid. las byuñ ||

11

rañ. pha. dge sloñ. rgas pa la |
myur du 'doñ.žes. bskul ba yis |
'gyel nas. kyañ na śi.ba na |
de la 'tshams med. 'gyur ba med ||

12

nad. kyis ñen pa'ı. dgra bcom pas |
mthoñ [216 a. 1] bas. rañ gi.mgrin.pa.la |
nad la.' gyog pa'ı. dge sloñ gyis
bcır. bas. śı der. ñes pa med ||

* 13

gžan. du. du.śes pas gžan.du |
śı.ba. gyur. kyañ ñes.pa med |
ñan. sems med na skyon. [2] med. no |
'dul.ba.las.ni. gsal bar. gsuñs ||

14

gañ. phyir. bcom.po'i. bsam.pa.yis |
mchod. rten. bśig.de'i. ñes.pa. med |
mtshams. med. pa. dañ. ñes. byas. pa |
gsod. rnams. phuñ.po. 'ga'. žig yin [3] ||

15

bsam.pa. byañ.pos. thub.pa'i dbur ı
gañ. gıs lham.gñis. bžag.pa.dañ ı
gžan gyıs. be.bžin. bsal ba.la ı
gñı gas rgyal. srid. 'bras bu thob ‖

16

de bas. bsod.nams. sdig pa. [4] yın ı
rtsa bar bsam pa gnas.pa yın ı
sems dge ba la ñes. med par ı
gañ phyır 'dı.nı luñ las. gsuñs ‖

17

'gro don bya.bar 'bad pa yis ı
bdag ñid rañ gi lhar bsgoms pas ı
rnal. [5] 'byor. ba. yıs. yul.spyad na ı
grol bar. gyur. te. gos.pa.med ‖

18

ji ltar. dug.gi de.ñid śes ı
dug. la. bsgoms.te. zos ba.na ı
gcig tu gnod pa med. pa dañ ı
nad rnams. kun. las. grol. bar 'gyur [6] ‖

19

sgyu. ma smig rgyu rmi lam. dañ
dra za'i groñ khyer. lta. bur. ni ı
'gro. ba. thams.cad. dmigs.byas.na ı
su žig. gañ.gis ji.ltar. spyod ‖

20

byis pa. skye bo sdug[9] rnams dañ ।
'dod chags bral med dbu. ma yin [7] ।
de bžin śes na. rnam grol te ।
rañ bžin mchog gi blo yi. phyir ॥

21

lha rnams. mchod pa'i cho ga yis ।
dam tshig. thams cad rnam bsams.te ।
dag par bsgoms nas dogs med pas ।
sñags. gyis [216 b 1] bskul.te. bza'.bar.bya ॥

22

yi ge gsum gyi sbyar ba yis ।
sbyañ dañ rtogs dañ 'bar bar.bya ।
sbom pa.mthe lag.[10] sbyar ba yis ।
de.bžin gśegs pa. tshim. par. bya ॥

23

byis pas 'di gañ bden.pa rnams ।
rnal [2] 'byor ba yis de las bzlog ।
'di ñid kyis na mtha' phyin pa ।
'chiñ ba med ciñ. 'grol. ba med ॥

24

'khor ba ñid ni mya ñan 'das ।
gžan du. de.ñid. ma mthoñ. ño ।
'khor.min. mya ñan 'das pa min ।
yid.kyis. de ñid. śes. pa na [3] ॥

9 X cag. 10 X dga' lhag.

25

rnam. par. rtog.pa'i. gdon.chen.po |
'khor. ba'i. rgya.mtshor. phyuṅ, bar.byed |
rnam. par mi. rtog. bdag.ñid. che |
srid. pa'i. 'chiṅ.ba.las. grol.byuṅ ||

26

dogs.pa'i dug gis. skye.bo.rnams |
dug. ltar 'chiṅ.ba. byed.pa [4] yin |
de. ñid. rtsa nas med par. phyuṅ |
thugs. rje'i. bdag.ñid.can gyıs rtogs ||

27

jı ltar śel. sgreṅ daṅ pa la |
gžan gyis. ñe bar bsgyur ba ltar |
de. bžın. sems.kyi rın po che |
rtog. pa. yis. nı.[11] ñe.bar.bsgyur [5] ||

28

raṅ bžın.´ rtog.pas. bsgyur.ba las |
dpen.pa'i. sems.kyi. rın po.che |
byod. nas. dag.pas. skye. ba. med |
raṅ bžin. med. ciṅ.dri.ma. bral ||

29

nan. tan. gyis. ni. der. bya. yo[12] |
'jig. rten. pa. yis. gaṅ. smad.pa |
raṅ. gi. [b 6] lha. yi.[13] sbyor. ba. yis |
sems. ni. dri. ma. med. pa'i. rgyus ||

---

11 X mi 12 X 'o 13 X 'i

30

chags. pa'i. mè. dug. gduñ. ba. la |
rnal. 'byor. pa'i sems. dge bas |
ñes. par. 'dod ldan spyad par.bya'o |
'dod. pas. thar. ba'i. 'bras. bu [7] 'byuñ ||

31

bdag. ñid mkha' ldiñ bsgoms nas |
dug. rnams bkus ste. 'thuñ. bas na |
bsgrub. bya. dug. ni. med. par. byed |
dug. gis. zil. gyis. gnon.mi. 'gyur ||

32

'khor. lo. dpag. tshad. bcu gñis.pa |
[117 a. 1] lcags las byas. pa mgos. la. 'khor |
byañ chubs. sems. ni. bskyed. pa yis |
bsal. bar gyur.žes. rab tu grags ||

33

rjogs pa'i. byañ.chub.sems byas.te |
[2] byañ chub sems ni. bskyed. pa. dañ |
'gro ba.bsgral. ba'i. bsam pa yis |
de.yis. gañ.yañ. mi.bya.med ||

34

gzod. nas. dag.pa. skye.ba.med |
rañ.bžin. med. ciñ. rñog.pa.med |
'gro ba'i. rañ.bžin. yañ.dag. [3] lta |
'chiñ. ba. med. do. grol. bya. med ||

35

lha'i yon.tan. rgyu.chen.po |
ınal. 'byor pa yis gžuñ.bžin.bsam |
'dod chags kyis ni. žen.pa'i.sems |
de.la. chags.pas. 'grol.bar.bya |

36

cı. byed. gañ du. [4] dmigs. pa rnams |
dños. po. dmigs. pa. sna tshogs te |
ji. ltar. gañ.žig dug.gis zın |
dug. gis dug. nı. sel.bar byed ||

37

rna ba'i. chu ni chu ñid kyis |
tsher ma.ñid kyıs tsher.ma yo[14]|
de [5] bžin 'dod chags.kyis chags pa |
mkhas pa. rnams kyıs. sel.bar byed ||

38

dper. na khrus mkhan. mo. gi[15]. ras |
drı mas. drı ma dag par byed |
mkhas pa'i bdag.ñıd de ltar na |
dri.ma.ñid.kyis. dri. ma. sel [6] ||

39

ji. ltar. me.loñ. rdul.dag la |
phyis.pas. dag par. 'gyur ba yin |
de.bžin. mkhas.pas bsten.pa.yis |
skyon.gyis. skyon.rnams. 'joms.par.byed ||

---

14 X 'o. 15 X 'i.

40

lcags. kyi. goñ.bu. chur bcug.na |
gtiñ. [7] du. 'gro.ba. kho-nar. zad |
de.ñid snod du. byas.pa na |
añ.yañ. mi ltañ. gžan.yañ 'degs ||

41

thabs dañ. śes. rab cho.ga.yis |
de. bžin sems ni snod byas nas |
'dod pas spyad. na [117b 1] grol.'gyur te |
gžan yañ grol bar byed pa yin ||

42

rmoñs pas. 'dod pas bsten.pa.na |
'dod pas srib par. 'chiñ bar 'gyur |
de ñid mkhas pas bsten pa na ||
'dod pas thar bar bsgrub pa. byed ||

43

'o ma dug ni sel.lo žes [2] |
'jig. rten pa la rab tu grags |
de ñid. sgrul gyis 'thuñs pa na |
śin. tu dug. ni. 'phel.bar byed ||

44

ji ltar chu dañ 'o [16] ma. 'dres |
ñañ. ba 'o ma. 'thuñ bar. mkhas |
de bžin. dug bcas. yul dag.pas |
mkhas. [3] pas. spyad. nas. grol bar. byed ||

---

16 X lo.

45

dper. na. cho.ga.bžin. zos na |
dug. kyañ b'dud. rtsır. 'gyur.ba.yin |
mar. dañ. bu.ram.la sogs po |
bu.sbas. bza'.ñes. dug.tu.'gyur ||

46

sems. ñid gañ. dag. de'i.ñid. rgyus |
mkhas. pa. [4] rnams sbyañs. pa. na ||
rnam. par mı. rtog. dmigs. pa. med |
śin tu rañ. bžin. dri ma.med ||

47

ji ltar mar me 'chir phyogs la |
mar 'bru sdoñ bu la sogs sbyañs |
gsal žiñ gyo ba med par. 'bar |
[5] brtan pa'ı ıab rab sel. bar byed ||

48

dper na. nya. gro. da'i. sa. bon ||
chuñ yañ rkyen. dañ. ldan.pa na |
rtsa ba yal ga me.tog. ldan |
chen. po'i siñ. du. 'phel.bar.byed ||

49

yuñ. ba'i. phye.ma. sbyar.ba.yis |
kha. dog. [6] gžan ltar. gsal. bar. byed |
thabs. dañ. śes.rab. yañ.dag. sbyor |
de. bžin. mkhas. pas. chos.kyi. dbyiñs ||

50

mar. dañ. sbrañ.rtsi. mñam.par. ldan ।
mdor. na. de ni. dug. tu. 'gyur ।
de ñid cho.ga bźin. zos na ।
[7]. phul tu. byuñ ba[17] bcud.kyis.len ॥

51

dper na zañs.la. gser sgyur.ba.rtsi ।
byug. pa. skyon med gser du 'gyur ।
de bźin ye śes.kyis sbyañs na ।
ñen rmoñs yañ dag dge.bar byed ॥

52

theg pa dman la źon [118 a. 1] pa.dag ।
gom re bsten źiñ. śi.bar dogs ।
gyul las rgyal bar. byed pa'i sems ।
riñ.ba ñid du rnam par. gnas ॥

53

theg.pa che.la. źon pa.ni ।
thug rje chen.po.ldan pa. sprul ।
śes rab rgyud. [2] bźin gźu.dañ. mda' ।
'gro.ba. gdon pa'i. bsam.pa yis ॥

54

sems dpa'i.chen po. thabs chen.po ।
mi.gyal. brtan pa'i. blo dañ ldan ।
bsgral. bar. dka'. ba'i.gyul dag.las ।
bdag. dañ. gźon yañ. sgrol. [3] bar. byed ॥

17 X phyuñ. ba

55

sdug bsñal.ldan.pa'i dud.'gro. yañ ।
rañ gi.don tsam. mchog.tu. gžol ।
'gro don. bya.ba. rnam pa yi ।
nor.'brel.ba'i skye.bo de. rnams ॥

56

rluñ. 'khyags. sdug.bsñal la.sogs.pa ।
rañ.don tsam la [4] bzod bar byed ।
'gro ba'i don la. rab.'jug. pa ।
ji ltar. de dag. bzod mi. byed ॥

57

dmyal ba'i. sdug bsñal la.sogs yañ ।
sñiñ. rje can gyis bzod.bya na ।
rluñ 'khyags sdug bsñal la sogs pa ।
[5] sdug bsñal de yis. bzod par bya ॥

58

sdug bsñal rtog. par. mi. bya. ste ।
bsñuñ bar bya. ba ma.yin.no ।
'dir ni. khrus dañ gtsañ sbra ñid ।
groñ.gi.chos.rnams. spañs bar bya ॥

59

sen.mo. rkañ. glad.rus.pa.so ।
pha.yi.[18] [6] khu ba.las 'byuñ. ba ।
śa. dañ. khrag. dañ skra. la. sogs ।
ma. yi.[18] khrag.las. yañ.dag.byuñ ॥

---

18 X 'i.

60

'di dag. mi.gtsañ. las byuñ. ba ।
lus. ni. mi.gtsañ. ba.yis. gañ ।
ji ltar. de.lta bu yi.[18] lus ।
gañ. gi. khrus gyis. [7] 'dag par.'gyur ॥

61

yañ nas.yañ du bkrus.byas.kyañ ।
mi.gtsañ lus[19]. ni. chus. mi 'dag ।
de[20]. ltar. mi gtsañ.pas gañ.ba'i ।
lus.ni dag.par. 'gyur. ma yin ॥

62

gañ ga la sgrol mñan pa. ñid ।
dag. par [**218 b. 1**] 'os pa. ma yin te ।
de. bžin skyes bu. dge ba'i blos ।
mu. stegs khras.la. 'bras bu med ॥

63

gal te. khrus kyis. chos 'gyur. na ।
ña. pa. la sogs dom byas. 'gyur ।
ñin. dañ. mtshon.du chu.la. 'jug ।
ña la sogs. pa [**2**] ji lta. bu ॥

64

khrus.kyis sdig.pa 'byuñ bar ni ।
ñes. pa. ñid. 'dir. 'gyur. ma. yin ।
gañ. phyir. 'dod. chags. stsogs. ldan.pa ।
mu.stegs. rnams. la. mthoñ. ba. yin. ॥

---

19 This word is not clear in the X.  20 X ji

65

'dod. chags. že.sdañ. gti.mug.dañ |
[3] phrag dog. sred. pa. thams cad du |
sdig pa'i. rtsa.ba. yin par grags |
'di. rnams. khrus. kyis. dag. mi 'gyur ||

66

bdag dañ. bdag.gir. 'dzin.pa.ste |
'di dag las.byuñ skye. ba. rnams |
de.yi. rgyu yañ ma. rig pa |
[4] ma.rig.pa.bcas. 'khrul ba. 'byuñ ||

67

ji ltar. ña. phyis dñul. gyi. blo |
ña. phyis. mthoñ na. ldog. par. 'gyur |
de. yañ. bdag med pa mthoñ ba. na |
rtsa nas ñes.par 'don.par 'gyur ||

68

ji ltar. thag pa sprul gyi blo |
[5] thag. pa mthoñ na ldog. par 'gyur |
sprul gyi. blo bžin de la. yañ |
skye. ba[21]. 'di.la. ñes.pa. med ||

69

de. bžin. 'dir yañ. bden.pa'i.blo |
rdo. rje. ye. śes kyis. ldog.par. 'gyur |
sa. bon. mes. bsgregs. myu gu. ltar |
de. la. [6] yañ. ni. 'byuñ. mi. 'gyur ||

---

21 X bo.

70

bdag. med. gtsañ. spras. yañ. dag. 'byuñ |
tha. mal. ba. yi[22]. rañ. bžin. lus |
de. yi. gduñ bar.byed pa'i. chos |
sdug. bsñal. byis pas rnam. brtags pa ||

71

zla.ba. 'char. ba la. bltos nas |
gza'. [7] dañ. tshes grañs. rtog.par.byed |
ñi. ma. 'char dañ. nub pa.yis |
ñin. mo. mtshan mo rnam.par.gnas ||

72

śar. la. sogs. pa'i tha.sñad.la |
bltos. nas. rtog par byed.pa.ni |
gza.' dañ rgyu skar dus la sogs |
[219 a. 1] 'jig rten. pa. yis. rnam.par brtags

73

grañ. dañ. dro.dañ. char.la sogs |
de.bžin. rnam.par.rtog.par byed |
rañ.gi.las.dañ. 'bras.bu.spyod |
dge.dañ. mi.dge. 'dzin.pas. 'byuñ |

74

[2] skyes.bu'i. sems.kyi. rin. po. che |
ma.rig.pa'i. 'dam.gyis. bskos |
blo.ldan. bsgribs. dañ. dag. pa dag |
gañ. gis.[23]. ma.rig.pa. 'phel.bar.byed ||

---

22 X 'i.
23 X gi.

75

gza'.dañ. rgyu.skar. tshes. grañs. dañ |
yul. dañ. dus. [3] sogs. ltas. med. pas |
mtshan ma. med. ciñ dogs. pa. med |
rnam.par. mi. rtog. rnam. par. spyod ||

76

dbañ po'i. lam. du. gañ. gañ. gyur |
de. dañ. de. yi[24]. ño. bo. yis |
mñam par ma. bžag. rnal. 'byor. gyis |
rtag. tu [4] sañs. rgyas. rañ. bžin. bya ||

77

mig. ni rnam. par. snañ. mdzad. mgon |
rna ba rdo. rje. ñi.ma. yin |
sna. la. mgon.pa. rta. mchog. yin |
la. la. pad.ma.gar. gyi. dbañ ||

78

lus. la. dpal. ldan. he. ru. ka |
rdo. rje. [5] sems. dpa'. yid. la. yin |
de. ltar. yañ. dag. rnal. 'byor. gnas |
thugs. rje'i. bdag. ñid. rnam. par. spyod ||

79

brtan. pa'i. sems.kyi. cho.ga.yis |
rnam. par. mi. rtog. 'grub.par.'gyur |
ji. ltar. 'dod. dañ. bya. [6] byed. ldan |
de. bžin. kun. za'. thams.cad. byed ||

---

24 X 'i.

80

'dod.pa.kun. bya.spyod. par. ldan |
ji.ltar. 'dod.pa'i. sems.kyi. byed |
lañs. pa'm. yañ. na. 'dug pa. yam[25] |
gañ. las. 'chag. gam. de. bẓin. du ||

81

rgod. pa'm. brjod pa. byed.pa yam[25] [7] |
ji. ltar. gañ de. de bẓin byed |
dkyil. khor. ñid du. ma. ẓugs. pa'm |
sgrib. pa. thams cad.ldan.pa yañ ||
bdag. ñid che ba'i lhar sbyor bas |
bsod nams. chuñ [219 b. 1] yañ bsgrub par.'gyur ||

82

'dis ni sañs rgyas thams cad dañ |
sras rnams.kun.dañ.bcas pa yañ |
de. ñid. śes na skye. ba 'dis |
yañ. dag thob.par. the.tshom. med ||

83

ji. ltar tha mal 'jig [2] rten gyis |
rnal.'byor 'jig. rten. 'chiñ. mi 'gyur |
'chiñ. ba. blo. yis. khyad. par. gyis |
rnal. 'byor. ba. yañ. goñ. nas. goñ ||

84

śes. rab. chen. po. thabs. chen. po |
sñiñ. rje. chen. por. mos. pa.[26] nas |
theg. pa. che. [3] las. yañ. dag bstan |
sems. can. chen. po'i. spyod. yul. yin ||

25 X 'am.
26 X pas.

85

gañ. du. skal. pa. med. grañs.ba ।
mañ.pos. thob par. 'dod.pa.gañ ।
de ñid. skye.bas sañs. rgyas. ñid ।
thob par. 'di. la. the. tshom. med ॥

86

[4] theg. pa chen. po'i. bdag. ñid. che ।
bsod. nams. ye.śes.pas gsal.ba.yin ।
kun.mkhyen. go 'phañ. yid. 'oñ ba ।
da. lta'i. tshe.la. thob. par. 'gyur ॥

87

bder. gśegs. luñ.las. ñan.[27] pa'i ।
theg. [5] pa che. lo sbyar mi.bya ।
bsam.pa.bag.la.ñal dbye.bas ।
theg. pa'i dbye.ba. gsal. bar byas ॥

88

rnam.pa.gžan.du. mos.pa.gañ ।
gžan du. byañ.chub. spyod byed.pa ।
gžan.du. sems.ni gnas.pa. la ।
[6] 'bras.bu. gžan.du. 'di. las. ñans ॥

89

me. loñ. dri.med. ñe.ba.la ।
gzugs. bsñan. mig.la. gsal. bar. snañ ।
'di. lta. bu. snañ. ba. śin.tu.gsal.bar ।
rañ. bžin. dag.ciñ. dri.ma.med ॥

---

27 X nams.

90

rtog. pa'i. dra.ba. rnam.par.spyañs |
[7] dge.ba'i sems.la. rnam.par gsal |
de. bžin. rnal. 'byor.pa'i. ye. śes |
śes. rab. dri.med. me loñ la ||

91

dper.na me.śel. dag.pa la |
ñi ma'i. 'od.zir phog pa.na |
'phral.du. me ni 'bar.bar. 'gyur |
[220 a 1] rañ gi don.rnams. sgrub par nus ||

92

rtog dra ba. byas gas pa yi |
me'i. śal dañ 'dra. ba la. yid |
śes. rab ñi. mas phog pa. na |
rnal 'byor ba'i de bžin. 'bar ba ||

93

[2] śiñ gñis. drud par gyur pa las |
ji ltar. me ni. 'bar bar. 'gyur |
dños.po thams. cad. gsal. bar.byed |
thag. ma. dbus. mtha'. yañ.dag.ltar |
śes. rab. thabs. su. yañ.dag sbyor |
[3] rnal. 'byor. ye. śes. de. bžin. śes ||

94

ji. ltar. mar. me. 'bar. ba. gcig |
sdoñ. bu. gžan. dañ. gžan. la. rten |
rañ. gi. gnas. su. rañ gi. don |
ji. ltar. gsal. bar. 'bar.bar. byed ||

95

sems. can. [4] mos. pa. sna.tshogs.pa'i ।
ji.ltar. bya.ba. rjes. bsgrub. pas ।
thabs. dañ. śes rab. bsgoms.pa.yis ।
mtha'. yas sku.ru. spro.ba.rnams ॥

96

dper. na gañ ži̦g. thabs. šes pas ।
'o. mar. bsgrubs nas. [5] mar. len. byed ।
bsil ži̦ñ. yid.'oñ. skyon.dañ bral ।
nad.rnams. thams cad sel bar byed ॥

97

śes rab. 'o ma thabs.chen po ।
cho ga. bži̦n.du. bsrubs.las byuñ ।
śin.tu rnam dag chos kyi. dbyiñs [6] ।
bde. mchog. sdug.bsñal. ži̦. bar. byed ॥

98

ji ltar. 'khril śiñ. las. byuñ ba ।
me. tog. 'bras. bu. yañ. dag. ldan ।
de. bži̦n. skad.cig rjogs byañ.chub ।
tshogs.gñis.dañ.ni. yañ.dag.ldan [7] ॥

99

dbañ. ldañ. 'thab. dañ. 'gro.ba.reñs ।
char. dbab.pa. dañ. dgug. la. sogs ।
rnal. 'byor. śa. chañ. dga'. ba. las ।
ñe.bar.rñed. par. 'gyur. ba. yin ॥

100

lag 'du. ba. [220 b.1] lag. par. mthoñ. la |
me. loñ. brtags. pos. ci. ẑig. bya |
gañ. phyir. theg. pa. chen. po. la |
sñags. kyi. mthu. ni.da.ltar. mthoñ ||

101

ma dañ. bu.*ma. 'brel. ba. rnams |
'di.dag brtags. pas. de ñid.min |
[2] lcags. thur sbañ bas. bsdus pa. bẑin |
'gro. kun. de.bẑin. gśegs.pas. gsuñs ||

102

khu. ba. 'byuñ. ba. lña'i rañ. bẑin |
khrag. kyañ. de. dañ. 'dra. ba. yin |
ñes. par. de. la. rañ.bẑin.lus |
su. ẑig. bram.ze'i. rigs. ni. gañ [3] ||

103

dge. sloñ. dag. gam. lus. rnams. kun |
phuñ po. lña. la. bdag. ñid. can |
mi.rtag. sdug. bsñal. stoñ. ba. ste |
rigs. med. rigs. dañ. ldan. pa. med ||

104

ña. ba'i. mñal.nas. byuñ.ba.gañ |
gañ. [4] yañ. gdol. ba'i. rigs. dañ. ldan |
dka'. thub. byas. pas. bram. zer. gyur |
de. bas. rigs. la. ñes. pa. med ||

105

ma. dañ. sriñ. mo. sgyug.mo.dañ ।
bu.mo.dañ.ni. tsha.mo.dañ ।
bram ze. rgyal. rigs. rji rigs.ma ।
[5] cho.ga. śes.pas. rmañs. rigs. ma ॥

106

yan. lag. gcig. dañ. mtshañ. dman ।
smad pa. mthar. skyes.las.byuñ.yañ ।
ye śes. rdo.rje. rab.bsgoms.pas ।
rtag.tu. btsun.mo. mchod. par. bya ॥

107

rtag.tu. ẑal.ni. [6] bẑad.pa.yis ।
sñags. pa̮. rab.tu spyan. phyi. la ।
rañ.gi. che.ba'i. lhar.bsgoms. nas ।
sems. ni. rjogs. pa'i. byañ.chub. bẑag ॥

108

skad. cig. mthoñ.la. blta. bar. bya ।
gañ.yañ thos pa. mñan par. bya ।
[7] brdzan. dañ. bden. dañ. bral. ba. yañ ।
gyal. ba. med. pas. chig. tu. smra ॥

109

khrus.dañ. byug.pa. gos.la sogs ।
bza'. btuñ. la.sogs. nas.tan. gyis ।
bdag. ñid. che. ba'i. lhar. sbyar.bas ।
cho. gas. mchod. par. [221 a. 1] bsam.par.bya ॥

110

glu daṅ. rol.mo. gar. de. bdsin* l
thabs. boas. brtul. dsugs. can. byas. spyad l
dṅos. pa. ma. lus. kun. la. yaṅ l
dsen. pa. tsam. du. mi.bya.yo ll

111

raṅ. gi. bdag. ñid. spaṅs. nas ste [ 2 ] l
dka'. thub. kyis. kyaṅ. ma. gduṅs. par l
ji. ltar. bde. bas. bde. bar. zuṅ l
'di, ni. ma,'oṅs. rjogs. saṅs.rgyas ll

112

'gro.ba.kun.la. loṅs.spyod.ciṅ l
cis. kyaṅ. mi. 'jigs. dga' bar. gyis l
khyod. ni [ 3 ] sdig. pa'i. 'jigs. pa. med l
dam. tshig. ni. 'da'. bar. dka. ba'o ll

113

sṅags. kyis. byin. brlabs. śiṅ. la. sogs l
lhag. pa. ñid. du. lhar. 'gyur. ni l
ye. śes. ldan, lus. smos. ci. dogs l
sdug. bsṅal. rmoṅs. [ 4 ] pa'i.bya.byed. la ll

114

mñam. par. bdsag. pas, yoṅs. su spaṅs l
de. ñid. raṅ.bdsin. na. rgyal. byed l
śes. rab. thabs. kyi. cho. ga. śes l
bya. ba. kun. la. mñam. par. spyod ll

115

ji. ltar. pad.ma. 'dam.nas. skyes l
'dam.gyi. skyon.gyis. gos pa.med l
sna. tshogs. bag.chags. skyon.kyaṅ gyis l
de. bdsin. rnal. 'byor.ba. mi. gos ll

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* Henceforth, in the rest of the book *ds* is used instead of the accented *s* and *ṅ* for *n* with bar on the top for want of types.

116

ji. ltar. chu.yi.[28] zla. ba.ni l
chu. yis. gos.par. 'gyur.ba.med l
gzugs. brñan.lta bur. [ 6 ] mthoṅ. ba. na l
sña. tshogs. skyon. gyis. gos.mi.'gyur ll

117

thog. med. 'dam,gyi. bag.chags.kyis l
raṅ.sems. rin.po. che.la. gos l
thabs.daṅ. śes.rab.chu. 'di. yis l
bkrus.pas. yaṅ.dag. snaṅ. bar. bya ll

118

blo. daṅ. ldan.pa'i. sems.kyis. ni l
raṅ.gi. lha.yi.[28] sbyor. ba. yis l
lta. ñan. sbrin.las. grol.nas.ni l
sems.kyi. ñi. ma. snaṇ. [ 7 ] bar.bya ll

119

śes. rab. mtshan.gyis. yan.dag.bcad l
don. dam. ñes.par [ 221 b 1 ] byas. nas. ni l
ma. rigs. spubs. kyis. gyogs.pa las l
chos. dbyiṅs. yaṅ.dag. bsal.bar. bya ll

120

rtog.par.bcas.pa'i. bum.pa.ni l
śes. rab.tho.bas. [ 2 ] bcag.pa.ni l
raṅ.bdsin. gsal.dsiṅ. dri. med.pa l
ye. śes. mar.me. gsal.bar.bya ll

121

rab.tu. grags.pa'i. 'byuṅ.ba. ni l
sa. daṅ. chu. daṅ. med.aṅ. rlun l
sṅags. kyi. nus.pa'i. sbyar.ba.yis l
mkhas. pas. rnam.pa. gdsan.du. byed ll

* 28 X. 'i

122

brjod. pa. thams.cad. [3] yoṅs.spaṅs.te l
sṅags. kyi. bzlas.pa. yaṅ. dag. brtsam l
gaṅ.gis. bsṅags.kyi. mthu yis.na l
lha'i. bde.ba.yaṅ. 'grub.par. 'gyur ll

123

bud.med. rin.chen. byaṅ.chub.sems l
de.bdsin. bla.ma. [4] spaṅ. mi. bya l
nam. yaṅ. srog.chags. mi.bsad. ciṅ l
dam.tshig. byin.gyis. brlab. par. bya ll

124

mtshal. chen. ga. pur. bcas. pa. daṅ
can.daṅ. dmar.pa. sbyar.ba. daṅ l
thub. pa'i. rdo.rje. chu.ñid.kyaṅ l
lṅa. po. 'di.dag. byin. [5] gyis. brlab ll

125

gdsan. yaṅ. dam. tshig. bzaṅ.po.ni l
sems.ni. gsal.bar. byed.pa.daṅ l
rluṅ.gis. dkrugs. pa. dsi.ba'i.phyir l
thugs.kyi. rdo.rjes. tshim.par.bya ll

126

dpa'.bas. mi.gtsaṅ. dogs.med.par. l
rnam. [6] par. mi.rtogs. ma.yoṅs.śiṅ l
sems. ni. mñam.par.sbyor. ba.yis l
sṅags. pas. thams.cad. yaṅ.dag. brtsam ll

127

śa.sbraṅ. rkaṅ.ba'i. chuṅ.tsam.gyis l
dug.gis. 'chi. bar.byed.pa. yin l
cuṅ. zad.tsam. yaṅ. mi [7] gcaṅ.ba'i l
dogs.pas. sdug.bsṅal. btuṅs.par.bcas ll

128

mkhas.pa. mchog. tu.gyul. 'gyed.yam l
śin. tu. 'bros.par.byed.pa.ñid l
bar. ma'i. dṅos.por. gnas.pa.na l
don. med.pa.yaṅ. 'phuṅ.bar.'gyur ll

129

[ 222a. 1 ] bla.ma'i. bka'. daṅ. phyag.rgyu.dag l
grib,ma.la.yaṅ. 'gom.mi.bya l
de'i. yon. tan. mchog tu. bzun. bya l
skyon. ni. nam. yan. mi. brtag go ll

130

slob dpon. dam pa'i. lha.yin. [ 2 ] te l
nan. tan. gyis.ni. mchod.par.bya l
de.ñid. rdo.rje. 'dsin. rgyal. ba l
lan. cig. gzugs.gyis. yan. dag.gnas ll

131

ji. lta. nor. bu. chu'i. daṅ. ni l
chu'i. rñog.pa. yan.dag, sbyaṅ.pa l
dad.pa'i. nor. bu. de.bdsin. gsuṅs l
[ 3 ] sems.kyi. rin.chen. sbyaṅ.bar.byed ll

132

dad.pas. nam.yaṅ. mi. rmoṅs. te l
śes. rab. mig. daṅ. yan. dag. ldan l
luṅ. daṅ. rtogs. pa'i. bdag. ñid. can l
de.las. śes.rab. yaṅ.dag.skyed ll

133

dad.daṅ. man.thos. śes.rab. [ 4 ] ldan l
raṅ.bdsin. siṅ.rje'i. bdag.ñid.can l
'gro.ba'i. sdug.bsṅel. bsal.ba'i.phyir l
bde. ba'i. thabs.kyi. 'gegs.par. bcas ll

134

sems.kyi. rnam.dag. byas.ya.ni l
bdag.gis. dge.ba. gaṅ. bsags.pa l
[ 5 ] sems. ni. rnam.par.dag.ldan. pa l
de.yis. 'gro.ba. bde.ldan. śog ll

sems. rin.po.che.sbyoṅ.ba.dses.bya.ba l
rgyal.ba.i.ndra.bu. tis. mdzad. pa. rjogs. so l
rgya. gar. gyi. mkhan. [ 6 ] po. di.baṅ. kar. si.
ri. gñam. na. daṅ. bod.kyi.lo tsa.ba. khu.
stoṅ. dṅos. sgrub. kyis. bsgyur. ciṅ. dsus. ste ll
btan.la.phab. pa'o ll

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28 x 'i.

# NOTES

## TEXTUAL AND EXEGETICAL

1 *a.* Tib. *mth'a. ma. med* ( CAV ) and *tha. ma. med* ( CRV ) lit. mean *antarahitaṃ* or *anantaṃ*, but *nidhanaṃ* is also used in that sense. See JS, p. 85 ; T. Rgyud, Mi, fol. 57*b*, 1, ( *mth'a. med* ). This pāda forms the fourth one in CRV. For further explanation of *a-b*, see JS, p. 75.

2 *b* For *acintyaṃ* ( *bsam pa. med. pa* ) CAV literally *agamyam* ( *'gro. ba med. pa* ).

3 *b.* For *-karuṇā* CRV *mahāparamakaruṇā* ( *mchog. thugs. rje. chen. po'i* ).

4 *b. Padmanarteśvara* ( *Pad. ma. gar. dban. po* ) : He can very well be compared with *Naṭeśa* of the Hindu mythology. He is also recognised as *avalokiteśvara* ( *sbyan. ras. gzigs* ), who is considered to be an incarnation of a *Bodhisattva* ( *Mahāvyutpatti*, Cal, p. 7 ), and again incarnates himself in every Dalai Lama of Tibet ( *Mythologie du Buddhism* by Grunwedell, p. 221 ). As a synonym of Padmapāṇi he is said to have been seated on an eight petalled lotus on each petal of which a goddess is supposed to be present. He has eighteen hands in all, two of them holding his *Śakti* ( *Gods of Northern Buddhism* pp. 60 ff. ).

Here he is invoked as an incarnation of the lord Buddha himself.

*d.* Cf. JS. p. 82, line 6, and its Tib. T. Rgyud, Mi, fol. 57*a* 1.

5 *a.* For *nyāyena* ( *spyi. lugs. kyis.* lit. *sāmānyanyāyena* ) CAV *sāmagryā* ( *tshogs. kyi. ni* ). In *d* for *samācaret* ( *spyad. par. bya* ) CRV lit. *saṅsthāpayet* ( *bdsag. bya* ).

6 *a.* For *badhyante* ( *'chin. 'gyur. ba* ) CAV *mriyante* ( *'chi. ba. 'gyur. ba* ).

This verse frequently occurs in many *Vajrayāna* works. See *Guhyasiddhi*, as quoted in SM, part II, p. XLIX ; PS as cited in Appendix II to SS, p. 93 , and SS, p. 39 , Cf. also BD, p. 98 , PK, p. 37, line 16 , VT, p. 101 , JS, p. 32, v. 15 ; SS, p. 33.

7 *a-b.* Cf.

*sarveṣām khalu vastūnām viśuddhis tathatā matā*—Śrīdvikalparāja in BD, p. 71.

8 *a.* For *nairātmyam* ( *bdag. med. pa* ) CAV *nirbhāgam* ( *dbyed. med. pa* ).

*Nairātmyam* 'soullessness' is of two kinds : *dharmanairātmyam* and *pudgala-*. DS, p 29, CXVI. *dharmas* are divided under two divisions.

*b.* For *citta* ( *sems* ) both CAV and CRV *jñānam* ( *ye. śes* ).

*c.* Both the Tib. translations are not in accordance with the Skt. text. Lit. reconstructed CAV and CRV may run : *tasmād apy evam utpannam* ( *de. lta. na. yaṅ. 'di. ltar. 'byun* ), *tena tasmāt samutpannam* ( *de. bas. 'di. kun. de. las. skyes* ) respectively.

*d.* CV[1] wrongly reads *gamakam muni rākulam*, while CAV *yukter apy anukūlakam* ( *rigs. pa. daṅ yaṅ. rab tu. mthun* ).

For 'everything is *cittamātra*' cf. SS, pp. 19, 20 ; *Bodhicittavivarana*, Tib. T. Rgyud, Gi, fol. 48*b* 2 ; *Viṃśatikārikā*, p. 3 ; AS, p. 27 ; *Laṅkāvatārasūtra*, ed. Suzuki, pp. 241-82 ; BCP, p. 484.

9 *a.* This pāda occurs in SS, p. 14, and AS, p. 14.

*a-b* For *grāhagrahāveśa* ( *'dzin. pa'i. gdon. gyis. zin* ) CV[1] *grahaprabhā-* ( or *hā* )*vena*.

10 This is the famous verse of *Dhammapada*. It is found in all the following versions of the work : ( 1 ) *Die Turfan Recensionen des Dhammapada*, by R. Pischel, in *Sitzungsberichte der K. P. A. der Wissenschaften*, 1908, XI, p. 974 , (2) *Documents Sanscrits de la seconde collection de M.A. Stein*. by Prof. Poussin, JRAS, 1912. vol. XI, p.373, XXXI, 23 , (3) *Dhammapada*, Pali versions, *Yamakavagga*, 1, 2 ; (4) *Udānavarga*, Tib. versions, ed. Hermann Beckh, 1911, XXXI, 24.

*a.* Tib. translations give the clear meaning. They lit. read *mano dharmasya pūrvam gacchati* ( CAV *chos. rnams. sṅon. du. 'gro. bar. yid* , Udānavarga, *chos. kyi. sṅon. du. yid. 'gro. ste* ).

*b.* For *-javāh* ( *mgyogs* ) CRV and 2nd recension *bhavāh* ( *byuṅ* ) ; while recension 3 *mayāh*.

*c.* For *hi* recension 3 and CV[1] *ca* ; for *prasannena* ( *rab. tu. raṅ. ba. yis* ) found in the second verse of the *yamaka*, (1) CAV and CV1 *praduṣṭena* ( *ñes kyis* ), which occurs in the first verse of the *yamaka* (1), Here CAV unnecessarily adds *prayatnenāpi* ( *'bad. pa. yaṅ* ).

To complete the sense of the verse one may add the third line of the *yamaka*. It runs : *tatas tvam sukham anveti*

*chāyeva hyanugāminī* I

11 *a.* For *vṛddhaḥ* ( *rgas pa* ) CV[1] *ādiṣṭaḥ*.

*b.* For *gacchet* ( *'doṅ dses* ) CV1 *gacchati*.

*c.* For *patanāc ca* ( *bskul bas* ) CV1 *āyuṣyaca*.

*d.* There are five kinds of *ānantaryas* ( *mtshams med pa* ) immediate sins' ; Cf. DS, pp. 13, 48 ; *Laṅkāvatārasūtra*, ed. Suzuki p. 362 , *Mahāvyutpatti* ed. Sakaki, p. 172 , *Mahāvastu*, p. 243 ;

12 *a.* For *su-* ( *śin tu* ) CV[1] *sva-* ; for *ādiṣṭo* (*bstan*) CRV *dṛṣṭo* ( *mthoṅ. bas* ).

*b.* For *mad* ( *ṅa. yi* ) CV1 *sva* , and for *pīḍaya* CV[1] *pīḍitaṃ*.

*c.* CRV omits *sa* ( *de. ni* )

*d.* Tib. has no equivalent for *tasmin*.

A similar incident is cited in *Vinayapiṭaka*, ed. Oldenberg Vol. I, p. 88.

13 *a.* This pāda in CV1 wrongly runs *anyasangini cālyaṁ stu*.

*c.* For *iti* CAV *evaṃ* ( *di. 'dra* ) , for *vinaye* ( *'dul ba las* ) CAV *āgame* ( *luṅ. las* ).

*d.* For *aduṣṭa* ( *ṅan med* ) CAV *aśubha* ( *dge. ba* ).

14 *a.* For *khanane* CV[1] *khalane*. Both the Tib. texts translate the word figuratively as *nāśane* ( *śig* ).

*b.* For *yataḥ* ( *gan. phyir* ) CV1 *mataṃ* , CAV omits it.

*d.* For *upānantaryakāraṇāt* ( *ne. ba'i. mtshams. med byas. pas* ) CV[1] *ukhānantaryakāriṇāṃ* , for five *upānantaryas* Cf. Mahāvyutpatti, ed. Sakaki S.V. p. 172.

15 *a.* CRV adds *yaḥ* ( *gaṅ* ).

16 *a.* For *āśaya-*( *bsam pa* ) CV1 *āśraya*.

*b.* For *puṇya-* ( *bsod nams* ) CV[1] *karma-* ; for *vyavasthitiḥ* ( *rnam. par. gnas* ) CV1 *vyavasthitiḥ*,

*c.* CAV omits *yasmāt* ( *gaṅ phyir* ).

Cf. *Majjhimanikāya*, Vol. I, p. 371. Buddha here declares that it is the motive and the intention that decide, whether, an action is sinful or meritorious.

17 *a.* For *yogātmā* ( *sbyor. ba'i. bdag. ñid. kyis* ) Ms. of CV[2] *yogena*, and CRV lit. *bhāvātmā* ( *bdag. ñid. bsgoms pas* ).

*b.* For *-dyamaḥ* Ms of CV2 *-dyataḥ*.

*c.* For *yogī* ( *rnal 'byor* ) CV1 *yogān*.

*d.* For *ca lipyate* ( *gos par 'gyur ro* ) CV[1] *caliṣyate.*

18 *b.* For *ālokya* ( *snaṅ nas* ) CAV *ābhujya* ( *spyad. nas* ) or *abhibhujya* with a defect in the metre, and CRV probably *ālocya* ( *bsgoms nas* ).

*c.* *kevalaṃ* ( CAV *'ga'. dsig* CRV *gcig. tu* ) is to be read in the sense of *nirṇitaṃ* or *niścitaṃ*. Cf. Bhanuji Dikṣita's commentary on *Amarakośa* III, 3, 3, 203 ; for *muhyate* ( *brgyal bar* ) CV[1] and CV *mucyate*, and CRV *bādhyate* ( *gnod pa* ).

Cf. BCP, p. 514, and a citation in BD, p. 98.

19 *a-b.* Cf. *Bodhicittavivaraṇam*, Tib. T. Rgyud. Gi, fol. 42 b 7 ; Tibetan-Skt. Dictionary, ed. S. C. Das, SV. p. 329.

20 *c-d.* CAV runs as follow :

*gzugs. sogs. ṅo. bo. ñid. śes. nas*
*blo. mchog. rnams. ni. grol. bar. 'gyur.*

It may be translated thus :

*jñānāt rūpādibhāvasya*
*muktā uttamabuddhayaḥ* ll

But CRV reads :

*de. bdsin. śes. na. rnam. grol. te* l
*raṅ. bdsin. mchog. gi. blo. yi. phyir* ll

Lit. one may read it in Skt :

*tatvajñāne vimucyante*
*svabhāvottamabuddhitaḥ* ll

22 *a.* For śodhyaṃ ( *sbyaṅ* ) CV[1] *śoṣyaṃ* and for *dīpyaṃ* ( *'bar. bar. bya* ) CV1 and CAV *śoṣyaṃ* ( *sbaṅ* ).

*b.* For *akṣara* ( *yi. ge* ) CV[1] *aṅkura.*

*c.* Cf. VT, Skt. and Tib. ( Kanjur, Rgyud. kha, fol. 329a 2.)

The first half of this *pāda*, *anāmāṅguṣṭha* ( *srin. lag. mthe. boṅ* ) is similar in CV[1], VT Skt, VT Tib, and CAV, but CRV disagrees and reads *sthulānandādhi* ( *sbom. pa. gda. lhag* which if corrected to *sbom. pa. mthe. lag*, would nearly mean the same as above ). The second half is *-agra* ( *rtse. mo* ) in CAV, *-cakra* in VT Skt, *-vaktra* in CV[1], and *yoga* ( *sbyor. ba* ) in VT Tib and CRV.

A-

23 *a*. For *yat* ( gaṅ ) CAV *idaṃ* ( *'di* ), for *iti* CRV *atra* ( *'dir* ), and CAV omits it.

*c*. This *pāda* in CAV is as follows :

*de. tsam. dsig. tu. loṅ. spyod. pa* ;

It can be translated as :

*etan mātreṇa sambhogī* ; and in CV1 it is *kāyenaiva tu samprāptām*.

24 Cf. BD, p. 119 ; Tib. T. Rgyud, Mi, fol. 221*a* 2 ; *Yuktiṣaṣṭikā* ( Tib. T. Mdo, Tsa ), 6.

*a*. For *saṃsāraṃ* ( *'khor. ba* ) BD *lokaṃ. ca*. It seems both these readings were current in this verse, because one finds *'jig. rten* instead of *'khor. ba* in the other two Tib versions of the verse mentioned above.

*b*. For *manyante* ( *sems* ) *Yuktiṣaṣṭikā* Tib. *abhimanyate* ( *rlom. sems* ); for *atattvadarśinaḥ* CV[1] and BD *tattvadarśinaḥ*. This *pāda* in CRV if translated would run :

*anyatra dṛṣyate na tat* I

( *gdsan. du.. de. ñid. ma. mthoṅ. ño.*).

*c*. For *saṃsāraṃ* BD. *lokaṃ ca*.

*d*. BD Tib. wrongly adds one negative and in CRV the whole line is :

*cetasā tāttvadarśinaḥ*

( *yid. kyis. de. ñid. śes. pa. na* ).

25 *b*. For *pātakaḥ* ( CAV *ltuṅ. byed*, CRV *phuṅ. bar. byed* ) CV[1] *pāṭakaḥ*.

26 *b*. For *viṣeṇeva* ( CAV *dug. gis. bdsin* CRV *dug ltar* ) CV[1] *viṣenaiva*, CAV and CRV omit *pṛthg*, but the former replaces it by *gnod.pa* -*grāha*', and hence this line in that version seems to be

*viṣagrāhenavaj janāḥ*

( *skye. bo. dug. gis. gnod. pa. bdsin* I

*c*. For *utkhātya* ( CAV *'don. pa*, CRV *phyuṅ* ) CV[1] wrongly *utkhālya*.

*d*. For *vicaret* ( *spyad* ) CRV *buddhyeta* ( *rtogs* ).

27 *a*. CAV and CRV omit *eva*, but CV[1] *ekaḥ* in its place.

*b*. This line in CRV lit. runs :

*pareṇaivoparajyate* I

( *gdsan. gyis. ñe. bar. bsgyur ba. ltar* ).

*d*. This line in CRV lit. runs :

*kalpnayā na rajyate* I

( *rtog. pa. yis. mi. ñe. bar. bsgyur* ).

Cf. *Śataśāstra* of Āryadeva. pub. GOS, Vol. XLIX, section III, p. 27 ; or *Le cento Strofe*, Rome, 1925, p. 31.

28 *a*. For *prakṛtyā* ( *raṅ. bdsin* ) CV1 *prakṛte* and CAV *prākṛta* ( *tha. mal* ).

*d*. For *niḥsvabhāvam* ( *raṅ. bdsin med* ) CV1 and CAV *nijarūpam* ( *gñug. ma'i. raṅ. bdsin* ).

29 *a*. CRV omits one *tat*.

*b*. For *yad yad* ( *gaṅ. daṅ. gaṅ* ) CRV only *yad* ( *gaṅ* ) ; for *bālāḥ* ( *byis. pas* ) CRV *laukikaiḥ* ( *'jig. rten. pa. yis* ), and CV1 *bāla-*.

*d*. *Tsor* for *-kāraṇāt* ( *bya. ba'i. phyir* ) CV[1] *kāriṇā*.

This verse is also found in CV[2]

30 *a*. For *sammugdha* ( *rmoṅs. pa* ) CRV *saṅtaptaḥ* ( *gduṅ. ba* ) and CV *saṅyuktaḥ*.

*b*. For *-yoginām* CV2 *yoginā* ; and for *śubha-* ( *dge. ba* ) CV[1] *śuddha*.

*c*. This line in CAV lit. runs :

*kāminyaḥ kāmacaryābhiḥ*

( *'dod. can. ma. la. 'dod.spyad. pas* ).

*d*. For *mokṣa-* ( *thar. ba.* ) CV[1] wrongly *mokṣya*.

31 This verse is also found in CV[2].

*a*. CRV omits *yathā* ( *dper. na.* ). This lin ein the ms. of CV[2] and CAV runs with a defect in the metre : *yathātmānam garuḍam dhyātvā* ( *dper. na. bdog. ñid. mkha' ldiṅ. du, bsgoms. nas—* )

*b*. CV[1] and CV[2] in this *pāda* runs :

*gāruḍiko viṣam piban* ;

CAV omits *ākṛṣya* ( *bkus. ste* ), but MS of CV2 reads there *-kṛṣam* ; and CRV omits *sam-* ( *kun* ). The word *gāruḍiko* of CV1 and CV2 originally seems to have been written in the margin of the MS, but the later scribes incorporated it in the text itself.

*c*. For *nirviṣam* ( *dug. myed. med. par. byed* ) CV[1] *hi viṣam*.

*d.* For *abhibhūyate* ( *zil. gyis. non po* ) MS of CV² *atibhūyate.* This verse is also found in CV2.

32 *a.* For *-vyāsaṃ* both CAV and CBV *-āyasaṃ* ( *lcags* ). It is evident that the Tib. translator misread the Skt. *-vyāsaṃ* for *-āyasaṃ*, or it is also possible that the original Skt. was *-āyasaṃ* with a defect in metre and the scribe, in order to remove it emended it as *-vyāsaṃ*. Again it is also possible that *-āyasaṃ* from the beginning was read *-āyāsaṃ* for the sake of the metre, but later on was changed to *-vyāsaṃ* as the former was meaningless.

*c.* For *samutpādya* ( *bskyed. pa yis* ) CV1 *anutpādya* which may be right if we read it as *anutpādya*, and CAV lit. *utpādānantaraṃ* (*bskyed. ma. thag* ).

*d.* Fora *panītam* ( *bsal bar* ) CV² *āpanītām* and CAV *asambhūtaṃ* ( *med par byuṅ* ). This reading in accordance with the reading of CV¹ in *c* may be justified.

33 *a.* For *Badhicittaṃ* cf. TW, pp. 13, 52, 60, 72, 80, 83, 86, and *Bodhicittavivaraṇaṃ* of Nāgārjuna Tib, T. Rgyud, Gi, fols. 41*a* 6 ff.

*d.* *·āśayā* is to be taken as an instrumental form of *āśā*. Its Tib. equivalent *bsam. pa* generally means *āśaya* cf. Tibetan English dict. ed. S. Das, SV, p. 1316. This misleads us to support CV¹ which reads *āśayā*. But the word *bsam. pa* also means *āśā* cf. *Avadānakalpalatā*, 1, 2*d* ; and AS, p. 1, line 17 ; Tib, T, Rgyud, Mi, fol, 111*a*, 3.

Dr. Bhattacharya, while quoting this verse in one of his papers published in The Annals of Bhandarkar Institute, Vol. X, part I-II, p. 10, and in his introduction to SM, Vol. II, p. XXXI, changes this word into *āśayaḥ*.

One should not confuse this pāda with that of the verse 53 of this work.

34 *b.* For *-svabhāva* ( *raṅ. bdzin* ) CAV lit. only *bhāva* ( *dṅos. po* ).

*c.* For *bhāvena* ( *bsam. pas* ) CBV lit. *svabhāvena* ( *raṅ. bdzin* ).

Cf. AS, p. 11, line 4-5.

35 *c.* For *rajyate* ( *chags. pa* ) CV1 *rāgayet*. The word *rāgacittena* is

amplified by CRV as *rāgābhiniviṣṭacittena* ( CRV *'dod. chags. kyis. dsen. pa'i. sems* ).

*d.* For *rāgabhogena* ( *chags pa. spyad. nas* ) CV1 *rajyatena ca* and CRV lit. *tatra rāgena* ( *de. la. chags. pas* ).

36 *a.* For *kutra vai* ( *gaṅ. la* ) CV1 *kalayā.*

*b.* For *-śaktayah* ( *nus. pa* ) CRV *labdhayaḥ* ( *dmigs. pa* ). Cf. a similar pāda in SM, p. 330.

*c.* For *viṣākrāntah* ( *dug. gis. zin* lit. *viṣadhṛta* CV[1] *viṣājjā( grā )to.* Cf. BD, p. 98.

37 This verse is found also in CV2.

*c.* For *tathā-* ( *de. bdsin* ) CV[2] *mahā-.*

*d.* The word *uddharanti* is translated figuratively in Tib ( CAV *'dsin. pa. byed* or CRV *sel. bar. byed* ).

38 *a.* For *rajako vastram* ( *gus. mkhan. gos* ) CRV *rajakīvastram* ( *khrus. mkhan. mo'i. ras* ).

*b.* Tib. adds *byed* ( *karoti* ) and makes the sense clearer.

*c-d.* These two lines are omitted in CAV.

39 *b.* CAV omits *nighṛṣṭa* ( *phyis. pas* ).

*c.* For *sevitaḥ* ( *bstan. pa. yis* ) CAV lit. *sevitavyaḥ* ( *bstan. par. bya* ).

*d.* For *doṣaḥ* ( *ñes. pa. dag* ) CV[1] and CRV *doṣāt* ( *skyon. gyis* ); For *-vināśanah* ( *'jom. par. byed* ) CAV lit. *prahāṇatāḥ* ( *Spaṅs. phyir* ).

40 *a.* CAV omits *kṣiptaḥ* ( *bcug. na* ).

*b.* For *eva tu kevalam* ( CRV *kho. nar. sad* ) CAV only *yathā* (*ji. ltar*).

*c.* CV[1] *tad eva* for *sa eva.*

Here Cf. 'Abhidharma Kośa de Vasubandhu ed. Poussin, Ch. VI, 34, p. 205, footnote 3.

42 *a.* For *durvijñaiḥ* ( *rñam. pa. śes. ñan. pas* ) CRV *sammūḍhaiḥ* ( *rmoṅs. pas* ).

*b.* CAV omits one *kāma* ( *'dod. pas* ) ; *bhavati* ( *'gyur* ) is mistaken by CRV for *bhavasya* ( *srid. par* ).

43 *a.* For *sakale loke* ( *'jig. rten. kun. la* ) CV[1] *sahasālokya* and CRV lit. *laukikasya* ( *'jig. rten. pa. la* ).

44 *a-b.* CAV omits *āviṣṭam* ( *'dres* ) and *paṇḍitāḥ* ( *mkhas* ) respectively in *a* and *b*.

*d.* For *bhuktvā* ( *spyad. nas* ) CV1 *bhukta-* and CAV adds after it *śodhayitvā* ( *sbyaṅ. nas* ).

45 *c.* For *-pūra* Tib. does not give any appropriate equivalent. CAV here reads *kham* which means 'mouthful' Skt. *kavala* but neither does it suit in the metre nor does it give the sense required here. It seems that *ghṛtapūra*, 'a kind of sweetmeat' which is composed of flour, milk, cocoanut, and sugar and is fried in ghee is taken by the Tib. translator of CRV simply as *ghṛta-śarkarā* ( *mar. daṅ. bu. ram* ) Cf : *Śatapañcāśikāstotra*, MSS. remains in Eastern Turkistan, p. 61 v. 24.

*d.* CRV is not clear here.

46 *a.* For *yat* ( *gaṅ. dag* ) CAV *yasmāt* ( *'di. ltar* ). This shows that the Tib. translator explains *yat* in the sense of *yasmāt*.

*d.* For *śubhaiḥ* ( *bzaṅ. pos* ) CRV *budhaiḥ* ( *mkhas. pa. rnams. kyis* ).

47 *a.* For *kṛśo 'py eṣo* ( *chuṅ. ṅu. yaṅ* ) CAV wrongly *kṛśaḥ pakṣaḥ* ( *'chir. phyogs. la* ).

It may be noted here that there are a number of cases where the confusion of the Tib. translators in reading their MSS has wrongly given rise to different words in their texts. For instance, see *samāṃśam* ( *mñam. par* 50*b* ) misread in CRV as *samāsa* ( *mdor. na* ); *naiva śvā* ( *mi. khyi. dog. gis* 62*b* ) misread in CRV as *nāvikaḥ* ( *mñan. pa* ); *anuśaya* ( *lhag. bsam* 87*c* ) misread in CRV as *aṇu* ( *bag. cuṅ. zag* ) 'a little' and *śaya* from the root *śī* 'to sleep' ( *ñal* ); *kāma* ( *'dod* 80*a* ) in CAV as *karma* ( *las* ); *prākṛtatva* ( *tha. mal. pa* 114*a* ) in CRV as *prakṛtitattva* ( *de. ñid. raṅ. bdsin* ); *sahasā* ( *skad. cig. gis.* 120*b* ) in CRV as only *saha* ( *bcas* ); *sa vindati* ( *de. yis. śes. bya* 118*d* ) in CRV as **sa vindhati* and hence *sanedhanaṃ* ( *'bigs. par. bcas* ).

Both CAV and CRV omit *eṣaḥ*.

*b.* For *vartī* ( *sdoṅ. bu* ) CAV lit. *garbha* or *sāra* ( *sñiṅ* ). This mistake is repeated also in 87*d*. Here the word *-saṃskṛta* is taken by CAV in the sense of *śodhita* ( *sbaṅs* ) while CRV explains it as *prakāśita* ( *gsal.*

*dzin* ). Similar difference of meanings or peculiar confusion in using appropriate Tibetan words are frequently found in the Tibetan texts concerned here. See *saṃskāra* ( *bcos. pa* 14*a* ) meaning 'repair' is misunderstood by CAV as 'brought together' ( *'dus. byas. pa* ); *sā avidya* 'that *avidyā*' ( *ma. rig. de. yaṅ* 66*d* ) is taken by CRV as *sa-avidyā* 'with *avidyā*' ( *ma. rig. pa. bcas* ), *tīrtha* (*'bab. stegs* 62*d* ) 'a place of pilgrimage on the banks of sacred streams' is wrongly understood by CRV as *tīrthya*, or *tīrthika* 'heretic' ( *mu. stegs* ); *graha* 'hold' ( *'dzin* 73*d* ) misunderstood by CRV as *graha* 'a planet ( *gza'* ); *uditaḥ* 'arisen' ( *'byuṅ. ba* 73*d* ) is mistaken by CRV as *uditaḥ* 'told' ( *bstan. pa* ); *piṇḍa* 'body' ( *lus* 60*b* and 102*c* ) misunderstood by CAV as 'ball' ( *goṅ. bu* or *ril. po* ).

48 *a.* For *vaṭabījaṃ* ( *nya. gro. da'i. sa. bon* ) CAV only *skandha* ( *sdoṅ. po* ) 'a stalk'.

In Pali literature there are five kinds of *bīja* 'seed', *Pali Dict.* ( P T S ) s. v. *bīja.* One of them is *skandha. Nyagrodha* is included in trees which have *skandha-bījas.* Hence it seems that CAV has used *skandha* ( *sdoṅ. po* ) to mean *vaṭabīja.*

*b.* CAV altogether omits this line. Here the word *sahakāra* ( = *sahakārin* ) means *pratyaya* ( *rken* ). See *Mahāvyutpatti*, ed. Sakaki; p. 168 ; MV, p. 70.

*c.* CAV reads *patra-* ( *lo. ma* ) for *śākhā-* ( *yal. ga* ), and omits *mūla-* ( *rtsa. ba* ) reading *alaṃkṛtaṃ* ( *brgyan. pa* ) for *-upetaṃ* ( *ldan* ).

*d.* For *-vṛkṣavidhāyakaṃ* CRV *-vṛkṣavivardhanaṃ* ( *śiṅ. du 'phel. bar. byed* ), and CAV *-vṛkṣo hi jāyate* ( *śiṅ. byuṅ. bar. 'gyur* ).

49 *b.* For *-miti smṛtaṃ* CAV *hi jāyate* ( *'byuṅ. bar. 'gyur* ) and CRV *-miva sphuṭaṃ* ( *ltar. gsal. bar. byed* ).

*c.* For *samāyogāt* (*yaṅ. dag. sbyor* ) CAV *vidhānena* ( *cho. ga. yis* ).

*Prajñā* is threefold :

(1) *śrutimayī*, (2) *cintāmayī*, (3) *bhāvanāmayī* ;

*Upāyas* too are three : (1) *sarvasattvāvabodhakaḥ*, (2) *sattvārthābhāvakaḥ*, (3) *kṣiprasukhābhisaṃbodhi*. DS. p. 28, no. CX—CXI.

*d.* Both the Tib. texts add *paṇḍitaḥ* ( *mkhas. pa* ) but CRV omits *viduḥ* ( *śes. pa* ).

50 *b.* For *samāṃśam* ( *mñam. par* lit. *samaṃ* ) CV¹ *samaṃsaṃ* and CRV *samāsena* ( *mdor. na* ). In the end of this line CAV adds a negative ( *ma* ).

51 *a.* For *rasa-* ( *dṅol. chus* ) CRV *suvarṇalepa* ( *gser. 'gyur. rtsi* ) which means a chemical preparation rubbed with which metals are converted into gold ; for *ghṛṣṭaṃ* ( *byug. pa* ) CV¹ and CAV *spṛṣṭaṃ* ( *reg. pa* ).

*b.* For *bhavet* ( *'gyur* ) CV1 *vrajet.*

*c.* For *jñānaśuddhyā* ( *ye. śes. ni. sbyaṅs. pas* ) CV¹ *jñānavṛddhāḥ* and CV2 *jñānavidaḥ.*

*d.* For *samyak* ( *yaṅ. dag. pa* ) CV¹ *kleśaḥ.*

52 *b.* CAV in this line runs :

*skad. cig. skad. cig. 'chiṅ. bar. byed* which suggests the following line in its Skt.

*bandhanaṃ hi kṣaṇe kṣaṇe*

CRV amplifies this line by *āsevate* ( *bsten. śiṅ* ).

*c.* For *-cittas* ( *sems. pa* ) CV¹ *-tuntena* ( or *stu. teṣām* ).

Hinayāna is freequently attacked in this way by many Mahāyāna treatises ; viz. those by Maitreyanātha, Aśvaghoṣa, Nāgārjuna, Āryadeva, Sthiramati and others. See *The Origin of Mahayana Buddhism,* by Kimura, pp. 159ff.

53 *b.* For *-dharma-* ( *chos* ) CAV *-varma-* ( *go. tsha* ). This line according to CRV would be read *nirmitaḥ karuṇāvatā*

( *thug. rje. chen. po. ldan. pa. sprul* ).

Here in CRV lit. we have *mahākaruṇā* for *karuṇā*. Such amplification is frequently met with in CRV. See its title, 3*b*, etc.

*e.* *Prajñātantudhanu* means a *dhanus* 'bow' of which *prajñā* 'wisdom' is regarded lit. as a *tantu* 'string'. One who puts a *bāṇa* 'arrow' on such bow-string is *prajñātantudhanurbāṇaḥ*. This reading is suggested by CAV and CRV reading *śes. rab. rgyud. bcas* and *rgyud. ltar* respectively. CV¹ has, however, *kṛpāṇayadhanurbāṇaḥ*.

*d.* CRV *bandhana* ( *gdon. pa* ) for *uddharaṇa*. This line repeatedly occurs in the present and other works on this subject.

54 *c.* For *jitvā* (*rgyal. byas. mas*) CRV *tīrtvā* ( *bsgral. bar* ) ; for *dustara*- CAV lit. *durjayah* ( *brgyal. dka'* ) and CRV only *duḥ* ( *dka'* ) implying *durjaya* or *dustara*, the word *-jaya* or *-tara* being omitted possibly on metrical grounds.

55 *a.* The word *paśu* is differently translated in both the Tib. translations. CAV reads *byol. soṅ* which is explained in Tib. as *lam. byol. bar. 'gro. bas. byol. soṅ*, lit. one gone out of the way, hence all animals other than man, particularly the quadrupeds while CRV reads *dud. 'gro*, lit. 'one that walks bending', hence a quadruped opposite to man who walks upright. See Tib. Dict. by S. C. Das, sv.

*d.* CAV is not clear to me. CRV also omits *viralā*, but I have inserted it in order to make the metre complete.

56 *a.* CRV reads *ādi* ( *la. sogs* ) after *duḥkha* and not before it. The same case is noticed in 57*a-c*.

*b.* CRV omits *lampaṭaḥ* ( *dsugs* ) but adds *mātra* ( *tsam* ).

*c.* Both Tib. texts omit *te*.

57 *a.* Both the Tib. *ādi* ( *la. sogs* ) for *api*.

*d.* CAV lit. if put in prose *sāmpratikāni cintayitvā kiṃ* ( *da. ltar. gyi. la. bsam. ci. dgos* ) ; and CRV lit. *duḥkhaṃ te sahante* ( *sdug. bsṅal. de. yis. bzod. par. bya* ).

58 This verse occurs also in Advayasiddhi ( AS ) of Lakṣmiṃkarā, sister and pupil of the great Vajrayanist king Indrabhūti. SM, Vol. II, p. LV, footnote 8 ; Tib. T. Rgyud, Mi, fol. 63*b*. 7.

*a.* For *kaṣṭa* ( CRV *sdug. bsṅal. rnams* or AS *gzir* ). CAV *tapaḥ* (*dka'. thub* ) and CV1 *aniṣṭaṃ*. The latter is evidently a misreading by HPS. Such misreadings recur in other places of the text.

The word *-kalpanā* which here means 'practice' in *kaṣṭakalpanā* 'practice of severe austerities' is not appropriately translated in Tib. Though the Skt. equivalent of the Tib. word ( CRV *rtog. pa* or CAV *brtag. pa* ) is rightly *kalpanā*, so far as Tibetan is concerned it does

not give the sense of 'practice', but of 'imagination', while in fact we require the first meaning.

Tib. of AS, loc. cit. translates this line figuratively.The Tib. when put in prose : *kutapasyayā kaṣṭaṃ na kuryāt* ( *dka'. thub. ṅon. pas. gzir. mi. bya* ).

*b.* For *upavāsena* ( *bsñaṅ. ba. yaṅ* ) CV1 *upavāsaṃ* and AS Skt *upavāso.*

*c.* For *caśvātra* ( *'dsg. ni* ) AS Tib. *kartavyaṃ* ( *bya. ste* ).

*d.* For *grāmadharma* see *Vācaspatya*, p. 2273 : *grāmyasya prākṛtasya hālikāder dharmaḥ* ; also see *Amarakośa* II. 8, 57 : *vyavāyo grāmya-dharmo maithunaṃ nidhuvanaṃ ratam.*

The word is used also in the sense of 'the duty of villagers' in *Pañcatantra* ( M. M. Williams Skt. Eng. Dic. sv ). This word is wrongly translated in the Tib. version of *Amarakośa*, ed. S. Vidyābhu-ṣaṇa, p. 189 as *gamanadharma* ( *bdrod. chos* ). AS. Tib. reads here *nācāraḥ kumater ayaṃ* ( *blo. gros. chuṅ. ṅu. 'di. spyod. mi. bya* ).

The entire verse in Tib. version of AS if translated into Skt may run :

*na kaṣṭaṃ tapasā kuryāt* I
*nopavāsena ca kriyāṃ* I
*snānaṃ śaucaṃ na kartavyaṃ* I
*nācāraḥ kumater ayam* II

Cf. JS. p. 88, v. 9-10.

59 *a.* For *-asthi* ( *rus. pa* ) CRV *-śiro 'sthi* ( *lgad. rus. pa* ).

*b.* For *vikārajāḥ* CRV simply *saṃbhavāḥ* ( *'byuṅ. ba* ), while CAV reads as in the X, *hetujāḥ* ( *rgyu. las. skyes* ). It seems, however, that one may read here *'gyur* for *rgyu*, suggesting the Skt. equivalent *vikārajāḥ* as in Skt. text.

60 *a.* For *ittham* ( *'di. ltar* ) CRV *ayaṃ* ( *'di. dag* ).

*b.* The word *piṇḍa* is translated into Tib. differently ; CAV has for it "a ball" ( *ril. po* ) while CRV reads as "a body" ( *lus. pa* ). The latter sense agrees with the context.

For *yo* ( *gaṅ* ) CV1 *hya.*

*c.* For *san* CAV *sa* ( *'di. ñid* ).

61 *a.* The word in CRV for *ghaṭa* is not legible, while CAV lit. reads *bhāṇḍa* ( *phur. ma* ) meaning *piṇḍa* 'body'.

62 *a.* *pratarannapi* ( *sgrol* ) is amplified in CAV as *prataran sarpan api* ( *rkyal. dsiṅ. 'phye* ).

*b.* For *naiva śvā* ( *mi. khyi. dag. gis* ) CRV *nāvikaḥ* ( *mñan. pa* ). According to CRV *a-b* would run :

*pratarannapi gaṃgāṃ na*
*nāvikaḥ śuddhiṃ arhati* l

*c.* For *tadvad* ( *di. bdsin* ) CV1 and CRV *tasmāt* ( *de. phyir* ). For *dharma-* ( *chos* ) CRV *śubha-* ( *dge. ba* ) and for *-dhiyāṃ* ( *blos* ) CAV *-icchatāṃ* ( *'dod* ).

*d.* For *tīrtha* ( *'bab. stegs* ) CRV wrongly *tīrthika* ( *mu. stegs* ).

Cf. the following verse quoted from *Mahābhārata* in the *Viṣṇusahasranāma-stotrabhāṣya* attributed to Śaṅkācārya ; Bibliotheca Sanskrita, Mysore, p. 21 :

*ātmānadī saṃyamatoyapūrṇā*
*satyahradā śīlataṭā dayormiḥ* l
*tatrāvagāhaṃ kuru pāṇḍuputra*
*na vāriṇā śudhyati cāntarātmā* ll

63 *a.* For *dharma* ( *chos* ) CAV *śuddhiḥ* ( *dag* ).

*c.* For *jalasthānāṃ* CAV simply *sthitānāṃ* ( *gnas. pa* ), CRV *jalapraviṣṭhānāṃ* ( *chu. la. 'jug. pa* ), and CV1 only *praviṣṭānāṃ*.

*d.* *kā kathā* is translated in CAV as *kathayā kiṃ proyojanaṃ* ( *smos. ci. dgos* ) and in CRV as *kīdṛśaḥ* ( *ji. lta. bu* ).

64 *a.* For *kṣaya* ( *zad. pa.* ), X of CRV *udbhavaḥ* ( *'byuṅ. ba* ) which cannot be accepted ; one may, however, read here *'bud. pa* meaning *kṣaya.*

*c.* For *vṛddhi* ( *'phel. bar* ) CRV *-yoga* ( *ldan* ) and CV1 *buddhi.*

*d.* For *tīrthasevināṃ* ( *'bab. stegs. bsten. pa. la* ) CRV wrongly *tīrthikānāṃ* ( *mu. stegs. rnams. la* ). See 62*d.*

65 *a.* CAV in this line lit. *darpadṛṣṭiś ca saṃśayaḥ* ( *ṅa. rgyal. lta. ba. the. tshom. rnams* ).

66 *b*. OAV omits *ete* ( *'di. dag* ).

*b*. For *janminaḥ* ( *skye. ba. rnams* ) CV1 *janminām* and OAV lit. *prāṇinaḥ* ( *srog. chags. rnams* ).

*c*. For *hetukaḥ* ( *rgyu* ) CV[1] *mūlataḥ* ( *rtsa. ba. las* ).

*d*. For *sāvidyā* which is for *sā avidyā* ( *ma. rig. de. las* ) ORV *sa* ( = *saha* ) *avidya* ( *ma. rig. pa. bcas* ) ; for *iṣyate* ( *'dod* ) ORV *jāyate* ( *'byuṅ* ).

67 *b*. For *dṛṣṭau* ( *mthoṅ. na* ) CV[1] *dṛṣṭe* supported by the same Tib. phrase.

*d*. OAV lit. *bhavatyeva na mūlataḥ* ( *rtsa. ba. ñid. nas. med. par. 'gyur* ), and ORV *mūlāt khalv avasīdati* ( *rtsa. nas. ṅes. par. don. par. 'gyur* ).

68 *b*. For *dṛṣṭa-* ( *mthoṅ. na* ) OAV *jñāne* ( *śes. na* ) and CV[1] *dṛṣṭe*.

*c*. After *buddhi* ( *blo* ) OAV adds *yi. bar* and ORV *bdsin* which seem to be redundant ; Cf. *Hastavālaprakaraṇam* Verse I, ed. W. Thomas, JRAS, pp. 267ff. 1918.

69 *a*. ORV, OAV and CV1 *satya-* ( *bden. pa* ) for *sattva-*.

*c*. For *bhāvaḥ* ( *'byuṅ* ) CV[1] *bhūyaḥ*.

70 *a*. For *saṃghātaḥ* ( *'dus. pa* ) ORV *saṃbhūtaḥ* ( *yaṅ. dag. 'byuṅ* ) and CV[1] *saṃsṛṣṭhaḥ*.

*b*. OAV in this line if translated into Skt. would be like :

*piṇḍaḥ pārthivalakṣaṇaḥ* I

( *goṅ. bu. sa. yi. raṅ. bdsin. ñid* ).

ORV in the same way runs :

*piṇḍaḥ prākṛtalakṣaṇah*

( *tha. mal. ba'i. raṅ .bdsin. lus* )

*piṇḍaḥ* in this connection means 'a body' as evident from the use of *lus* in ORV ; OAV has, however, translated the word ( *piṇḍaḥ* ) and not its meaning, employing *goṅ. bu* in the sense of "a ball". The same mistake occurs also in 60*b* and 61*b* where the words used to mean *piṇḍa* are *ril. po* and *phur. ma*.

The word *prākṛta-* in ORV is evidently the *prakṛti* in CV[1]. It

seems that the Tib. translator of CRV misread the latter as former or that the scribe who copied the MS in the possession of CRV's translator, wrote it wrongly.

*c.* For *saṃtāpane* ( *gduṅ. bar. byed. pa* ), CAV *saṃghātane* ( *'dus. pa* ).

*d.* For *kaṣṭaṃ* ( *sdug. bsṅal* ) CV[1] *kathaṃ* and CAV *kṛcchraṃ* ( *dka' bar* ) which supports *kaṣṭaṃ* and not *kathaṃ*.

The title and the first lines in CAV are as follow :

*mahācāry-Āryadevasya kṛtiś*

*Cittāvaranaviśodhanaṃ nāma viharati sma* ll

*Bhāratabhāṣāyāṃ* l

*Cittāvaraṇaviśodhana nāma prakaraṇaṃ* ll

*Bhotabhāṣāyāṃ* l

*sems. kyi. sgrib. pa. rnam. par. sbyoṅ. ba. dses. bya. ba'i.*

*rab. tu. byed. pa.* ll

*sadgurucaraṇāya namaḥ* ll

*Mañjuśrīkumārabhūtāya namaḥ* ll

In CRV they run :

*Cittaratnaviśodhanaṃ viharati sma* ll

*Bhāratabhāṣāyāṃ* l

*Cittaratnaviśodhanaṃ*

*Bhoṭabhāṣāyāṃ* l

*sems. rin. po. che. sbyoṅ. bar. byed. par. dses. bya. ba* ll

*Śrīvajrasattvāya namaḥ* l

71 *a.* CRV omits—*vyayaṃ* ( *'grib. pa* ).

*b.* CRV adds *graha* ( *gza'* ) before *tithi* ( *tshe* ) for *apekṣya* ( *bltos. nas* ). CV[1]-*apekṣa.*—

*d.* For *vyavasthitiḥ* ( *rnam. par. gnas* ) one must read in the X of CAV *bdsag* for *brtag*.

72 *a.* For *api* ( *kyaṅ* ) CV[1] *ākhyaḥ*.

*b.* This line in CV[1] runs :

*śabdatrayavikalpanā.*

*c.* For-*graha* ( *gza'* ) CV[1] *vāra* and for *rāśi* ( *khyim* ) CRV *kāla* ( *dus.* )

*d.* For *sarvalokaiḥ* ( *'jig. rten. kun. gyis* ) CV1 *sarvaloka* and CRV only *laukikaiḥ* ( *'jig. rten. pa. yis* ). This case recurs in 48*c*.

D—

73 *a.* For-*apekṣā* CV[1] *apekṣaṃ* and CRV *ādi* ( *ca* ) ( *la. sogs* ).

*b.* For *tathaivaṃ* both the texts in Tib. only *tathā* ( *de. bdsin* ). This line in CRV lit. translated may run as follows :

*tathaiva kalpanākṛtaṃ* 1

( *de. bdsin. rnam. par. rtog. par. byed* ).

*d.* For *aśubha* ( *mi. dge* ) CAV *manda* ( *ṅan. pa* ). Here by *graha* CRV means 'a planet' ( *gza'* ) while CAV takes it for 'a hold' ( *'dzin* ) the latter being appropriate here ; by *uditaḥ* CAV means 'told' ( *bstan. to* ) and CRV 'arisen' ( *'byuṅ. ba* ).

74 *a.* For *āliptaṃ* ( *gtums. pa* ) CRV *nyastaṃ* ( *bkos* ).

*b.* For *cintāmaṇi* ( *yid. bdsin. nor. bu* ) CRV *mahāratna* ( *rin. po. che* ).

*c.* CAV omits *pravṛttaḥ* and CRV wrongly *avṛtaḥ* for it. The latter seems to have been misread by the author of CRV as *avṛtta* but that too is wrongly translated using the word *bsgribs* meaning *āvṛtaḥ*.

*d.* For *bṛṃhayet* ( *'phal. bar. byed* ) CAV *janayet* ( *bskyed* ). Both, Tib. versions omit *punaḥ* but CAV replaces it by *samyak* ( *yaṅ. dag* ).

75 *a.* For *graha* ( *gza'* ) CV[1] *vāra*.

*c.* For *viharet* ( *spyod. par. bya* ) CV1 *viharan*.

*d.* For *nirnimittaṃ* ( *mtshan. ma. med* ) CAV's X *'tshom. med* which has no meaning.

76 Cf PK, p. 38, verse 36 ; Tib. T. Rgyud, Gi, fol. 58*a*3.

*b.* PK Skt misreads *māyā* for *yāyāt*.

c. All Tib. versions read *a*-( *ma* ) instead of *su*-.

*d.* For *buddhamayaṃ* ( *saṅs. rgyas. raṅ. bdsin* ) Tib. of PK *samaṃ* (*mñam. par*) for *vadet* ( *bya* ) ; CVI *vahet* while in PK Tib. one should read *smra'o* for *sbyor* in the X.

77 For a similar Kārikā See VT, p. 101.

*a.* For *vairocana* ( *rnam. par. snaṅ* ) CV[1] *virocana* ; for *buddhaiḥ* ( *saṅs. rgyas* ) CRV *nātha* ( *mgon* ) and CAV *śreṣṭhaḥ* ( *gtso* ).

*b.* For *sūryakaḥ* ( *ñi. ma* ) CV[1] *śūnyakaḥ*.

*c.* For *paramāśva* ( *rta. mchog* ) CV[1] *paramādvaya*.

The above misreadings in *b*-*c* of CV1 are kept as they are by Dr.

Bhattacarya in his *Buddhist Iconography*, p. 1, where this verse is quoted by him.

CRV adds *nātha* ( *mgon. pa* ) before *paramāśva* in *c*.

78 *a*. CRV omits *rājā* ( *rgyal* ) but VT has *vajrarāṭ* ( *rdo. rje. rgyal. pa* ) for *Herukarāja*.

*c*. For *sadā* CRV *sthitaḥ* ( *gmas* ), CV1 wrongly *yadā* and it is altogether omitted in CAV.

The gods mentioned in the last two verses are included in different groups of Dhyāni Buddhas whose number is sometimes five and some times six. They are generally personified and diefied *skandhas* or *āyatanas* the latter being taken here.

Some of these Buddhas are individually mentioned in many other works, but one can not definitely say when they formed a group. One finds this group mentioned in a work as old as *Guhyasamāja*[2] of Ācārya Padmavajra.

These Buddhas are differently named in different works. For instance see VT which is one of the oldest Tantras, and is in complete agreement with the present work as regards the names.

The order of their names also varies as shown below :

I 1 *Vairocana*, 2 *Akṣobhya*, 3 *Ratnagarbha*, 4 *Amitābha*, 5 *Amoghasiddhi*. See DS, S.V.

II 1, 3, 4, 5, 2. See SM, p. 568.

However, it is to be investigated whether this difference brings any confusion in the interrelations of these gods and the *skandhas* or *āyatanas*.

The following verses from SM. p. 545 will give some idea about the nature of these gods.

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1 *Sukhāvatīvyūha*, pp. 1, 28, 32 ; Cat. Cal. p. 122 ; *Saddharmapuṇḍarīka*, ch. 25 in R. Mitra's Cat. p. 206 and *Karuṇāpuṇḍarīka* in the same Cat. p. 285.

2 See JS. p. 79, where *Guhyasamāja* is cited as *Samājottara*. Also see *Guhyasamājatantra* GOS, Vol. LIII, p. 137.

Akṣobhyavajra mahājñāna vajradhātu mahābudha l
trimaṇḍalatrivajrāgra ghoṣavajra namo' stu te ll
Vairocana mahāśuddha vajraśānta mahārate l
prakṛtibhāsvarāgra dveṣavajra namo' stu te ll
Ratnarāja sugambhīrya khavajrākāśanirmala l
svabhāvaśuddha nirlepa kāmavajra namo' stu te ll
vajrāmita mahārāga nirvikalpa khavajradṛk l
rāgapāramitāprāpta bhāṣavajra namos' stu te ll
Amoghavajrasaṃbhūta sarvāśāparipuraka l
Śuddhasvabhāvasaṁbhūta vajrasattva namo' stu te ll

For details see *Gods of Northern Buddhism*. pp. 29, 31 ; SM. pp. 453, 454, 455, 457 ; *Buddhist Iconography*, pp. 2, 6, 53, 68, 93, etc ; *Tibetan English Dict.* by S. C. Das pp. 704, 1329.

79 *a.* For *siddhanti* both the Tibetan texts *siddhyate* ( *grub. par. 'gyur* ) and CV[1] *siddhāntaḥ* ; CRV omits *asau* ( *'di* ).

*b.* The whole line in CAV can be suggested to be *sthiracittaḥ sudhī* ( *janaḥ* ) ( *mkhas. pas. sems. ni. brtan. gyur. nas* ) and in CRV it will run if translated as follows :

*sthiracittavidhānataḥ*

( *brtan. pa'i. sems. kyi. cho. ga. yis* ).

*c.* For-*vyāpāraḥ* ( *byed. ldan* ) CV[1] *vyāhāri* and CAV altogether drops it.

80 *a.* For-*kāma*-(*'dod*) CAV-*karma*-( *las* ) ; for-*kriyākārī* ( *bya. ba. byed. pa* ) ; CRV lit. *kriyācāri* ( *bya. spyod. par. ldan* ).

*b.* For *ruchira* CV[1] *rucira*, cf. SS, p. 63 ; for *ceṣṭitaḥ* ( *bya. ba* ) CRV *cittakṛt* ( *sems. kyis. byed* ).

*d.* For *caṃkramaṇa* ( *'chag* ) CV[1] *caṃkramo* ; for *svapaṃstathā* CV[1] *svayaṃ tathā* CAV *yathā tathā* ( *ji. ltar. de. bdsin. du* ) and CRV *kutas tathā* ( *gaṅ. las. de. bdsin. du* ). Cf. PK, V, Ve 29.

Here both the Tib. texts read two extra lines which seem to be redundant. They are :

CAV *rgod. daṅ. smra. bar. byed. pa. daṅ* l
*ji ltar. de. ltar. gaṅ. de. bdsin* ll

CRV *rgod. pa'ni. brjod. pa. byed. pa. yam* l

*ji. ltar. gaṅ. de. de. bdsin. byed* ll

The Skt pādas suggested from these lines will be :

*hasan jalpaṃ stathā kurvan*

*yad yathā tat tathā tathā* l

81 *a.* For *amaṇḍala-* ( *dkyil. 'khor. du. ni. ma* ) CV1 *āmāṇḍala-*.

*b.* This line in CRV if translated would run :

*mahātmyadevayogena*

( *bdag. ñid. che. ba'i. lhar. sbyor. bas* ).

Verses 79, 80, and 81 are to be read together. The idea contained in them is frequently met with in many Tantric works. For example PK, V, v. 29. Also see *Bhagavadgīta*, 5-8.

82 *a.* Here *sauritva* is to be taken in the sense of *śauritva* 'bravery' as evident from the Tibetan reading *dpa'. po.* The reading *sauritvaṃ* is frequently met with in many Vajrayāna works viz. PK, p. 38, line 28 ; and VT, p. 101. CRV here seems to read *sarvasunutvaṃ* ( *sras. rnams. kun. daṅ. bcas. yaṅ* ), but the meaning is not quite clear.

*c.* For *tattvajñaḥ* ( *de. ñid. śes. ni* ) CAV *'di. rig* evidently for *'di. ñid. rig* which in fact gives the same meaning.

83 Cf. BCP, p. 368, and its Tib. in T. mdo, La, fol. 29*b* 3.

*a.* For *yathā* both both Skt and Tib. BCP *tatra* ( *de. la* ) ; for *prākṛtalokena* ( *'jig. rten. phal. ba. gyis* ) CV1 and BCP Tib. *prākṛtako loko* ( *'jig. rten. phal. ba. ni* ).

*b.* For *-loko. na* ( *rnal. 'byor. ma* ) CV1 and BCP Skt. and Tib.- *lokena* ( *'jig. rten. gyis* ), and CRV *dhyānena* ( *tiṅ. 'dsin* ).

*b-c.* For *bādhyate* and *bādhyante* according to the original reading *rgyal* in CAV one may read *jīyate* and *jīyante* respectively.

84 *a.* CV1 *mahāprajñā—mahopayā, mahā.-*

*b.* For *mokṣataḥ* ( *mos. pa. nas* ),the translator of CVA seems to have read in his MS *mokṣatā* ( *mos. pa. ñid* ) which is wrong.

85 *a.* For *asaṃkhyeyair* CV1 *asaṃkhyāyai.*

*b.* For *na* ( *mi* ) CRV wrongly *yat* ( *gaṅ* ).

*c.* For *janmany atraiva* Tib. *janmanaitena* ( *tshe. 'di. ñid. kyis* ). and adds *tat* ( *de* ).

*d.* For *nātra* ( *'de. la. med* ) CV[1] *na ca.*

86. *a.* For *māhātmyaṃ* ( *bdag. ñid. che* ) CV[1] *māhātmyāt.*

*b.* For *saṃbhṛtaṃ* ( *tshogs* ) CV[1] *saṃbhavaḥ* and CRV *bhāṣitaṃ* ( *gsal. ba* ).

87. *a.* For *āgama* ( *luṅ* ) CRV has an amplified reading *sugatāgama* ( *bde. gśegs. luṅ* ) ; for *cintā* ( *sems* ) CAV *ukti* ( *gsuṅs. pa* ) and adds *yat* after it.

*b.* For *na* ( *mi* ) CV[1] *tu* for *gṛhyate* CAV and CRV *yujyate* ( *sbyar. bya. rigs. te* respectively ).

*c.* For *anuśaya* CAV lit. *adhyāśaya* ( *lhag. bsam* ). CRV has rendered it into Tib. very curiously by *bag. ñal.* The word *bag* means *cuṅ. zad* 'a little' '*aṇu*' and *ñal* to 'sleep' '*śaya*' from root *śī*, The Skt. word suggested by this rendering seems to be *aṇuśaya* which, it seems, either to have been wrongly written by the scribe or read wrongly by the translator himself. Moreover in translating the word the latter seems to have followed its wording and not its sense.

*d.* For *prakāśyate* ( *gsal. bar. bya* ) CAV *prdarśyate* ( *rab. lu. bstan* ).

On the difference of yānas see AS, p. 14-22 ; *Saddharmapuṇḍarīka* pp 48, 53 ; DS, II ; the *Origin of Mahāyāna Buddhism* by Kimura, Cal. ch. IV.

88 *a.* For *anya evādhi-* ( *gdsan. ñid. du ni. mos. pa* ), CRV *anyathādhi* ( *rnam. pa. gdsan. du. mos. pa* ) and CV[1] *anyatra bodhi* ; Tib omits *ayaṃ.*

*b.* For *tathānyā* ( *de. bdsin. gdsan* ) CV[1] *anyathā.*

*c.* For *viśuddhi* ( *gtsaṅ* ) CRV *sthiti* ( *gnas* ).

*d.* CAV *phalaṃ nānyad ihekṣyate* ( *'dir. ni. 'bras. bu. gdsan. mthoṅ. med,* and CRV *phalaṃ anyad ataḥ śṛtaṃ* ( *'bras. bu. gdsan. du. 'di. las. ñans* ).

89 *a.* CAV omits *samīpe* ( *ñe. ba. la* ).

90 *a.* See SM, p. 73, li 17*a* ; JS. p. 100, 6*a.*

91 *a.* For *-kanti* ( *-'od. zer* ) CV[1] *-kānta* ; for *samāśliṣṭa-* CAV and CRV *saṃspṛṣṭha-* ( *kun. reg. pas* and *phog. pa. na* respectively ).

*b.* CRV adds *śuddha* ( *dag. pa* ) as an adjective to *sūryakāntamaṇi*.

92 *c.* CRV omits *aṃśu* ( *'od* ). Cf. PS, p. 10, v. 31-32.

93 *d.* For *sarva-* ( CAV *thams. cad* and CRV *ma. lus* ) CV1 *sa vai* ; for *prakāśakaḥ* ( CAV *rab. snaṅ. byed*, and CRV *gsal. bar. byed* ) CV1 *prasādhakaḥ*.

Evidently it is a three- line verse, as some of the following verses are quoted in other works just as they are given henceforward.

94 *a.* Tib. omits *ayaṃ*.

*b.* For *vartī* ( *sdoṅ. bu* ) CAV lit. *sāra* or *garbha* ( *sñiṅ. po* ).

*c.* Tib only one *yathā*. CRV once more repeats *sva-* ( *raṅ. gi* ) before *sthānaṃ* ( *gnas. su* ). For *gdsan* in the X of CAV one should read *bdsin*.

95 Henceforward I follow the order of the pādas given in the Tib. versions and supported by CV2 . The *a-b* of this verse are *a-b* of the verse 97 in CV1.

*d.* For- *mukta* ( *mos. pa* ) CV1 *-mukti*.

96 This with the following verse is quoted in SS, p. 38. According to CV1 the order of the pādas is as follows : 96, *a-b* = 97, *c-d* ; 96, *c-d* = 96, *a-b*.

*a.* For *vidhijñena* ( *cho. ga. śes. pa* ) CRV *upāyajñena* ( *thobs. śes. pas* ) and CV1 and CV2 *vidhijño hi*.

*b.* For *amṛtaṃ* CRV *ghṛtaṃ* ( *mar* ). Here it may be noted that *amṛtaṃ* also means *ghṛtaṃ*. See *Medini* quoted in Bhanuji Dikṣita's commentary on *Amarakośa* II. 7, 28.

*c.* For *hṛdyam* ( *yid. 'oṅ* ) CV2 *ramyaṃ-* CAV1 *ñams. dga'* can mean both.

97 In accordance with CV1 the pādas of this verse are as follows 97, *a-b* = 96, *c-d* ; 97, *c-d* = 98, *a-b*.

*a.* For *mahopāyād* ( *thabs. chen. pos* ) CV1 *mahopāyaṃ*, and CV2 *mahopāyo*.

*b.* For *vidhivat* ( *cho. ga. bdsin. du* ) CV1 *triratna* ; for *utthitaḥ* CV1 and CV2 *utthitaṃ* and CAV, CRV lit. *udbhūtaḥ* ( *skyes* and *'byuṅ* respectively ).

*c-d.* For *sat sukhāsukhavināśanaḥ* which is supported by CAV and CRV reading *bde. ba. dam. pas. sdug. bsṅal. 'jig* and *bde. mchog sdug. bsṅal. dsi. bar. byed* respectively ; CV[1] *sa śubhāśubhavināśakaḥ* and CV[2] *sat sukhāsukhanāśakaḥ*. CAV takes the compound to mean *satsukhena* ( *bde. dam. pas* ) *asukha* ( *-duḥkha* ) *vināśanaḥ*.

98 Cf. a similar verse of *Ekallamahācaṇḍaroṣaṇatantra* in Cat. Cal. p. 131 Tib. Kanjur, Rgyud, Ca, fol. 36, *a* 2.

*a-b.* For *-bhūta* and *-nvitā* CV1 *-bhutaṃ* and *-nvitaṃ* in spite of *latā* being a feminine word.

*c.* For *tathā* ( *de. bdsin* ) CV1 *yathā* ; Ekalla omits it ; for *ekakṣaṇa-* Ekalla *ekaika* ( *cig. gcig. gis* ).

*d.* Cf. As. p, 1 ( Tib. T. Rgyud, mi, fol, 108, *a* 2 ).

99 This verse is found in CV[2].

Cf. SM, p. 484 ; *Annals of Bhandarkar. O. R. Institute*, pa. 1-11, p. 18.

100 *a.* CRV reads *lag. gdu. ba. lag. par. mthoṅ. la* which in Skt. may be translated as *haste kiṃ kaṁ kaṇe dṛṣṭe..*

*b.* CRV reads *me. loṅ. dag. ni dgos* (*X dṅos*). *sam. ci.* which in Skt. will run *ādarśaiḥ kiṃ prayojanaṃ* ; for *samikṣyate* CRV lit. *parīkṣyate* ( *brtags. pa* ).

Cf. a Marathi proverb. "*hātacyā kaṃkaṇās ārasā kasālā.* "Why do you require a mirror to see the bangles on your own hands !"

*c.* CAV omits *yataḥ* ( *gaṅ. phyir* ).

101 *c.* One may also read *bhagnalauhaśalākeva* or *bhagnāyaḥkhaṇḍa-saṃkāśaṃ* ( *lcags. kyi. reṅ. bu. bdsig. pa. ltar* ) in CAV. CRV ( *legs. thur. spaṅ pas. bsdus. pa. bdsin* ) also seems to agree with the above. *Thur-* means 'downwards' or 'metallic water', but one may take it for *thur. ma* meaning *śalākā*. For the omission of *ma* cf. *mtha'. ma.* and *mtha'* meaning 'end' ; *dri. ma, med* and *dri. med* meaning 'unimpure' ; *mtshan. ma.* and *mtshan* meaning *lakṣaṇa*.

*Spaṅs* lit. means *prahāṇam* or *vināśaḥ*, but figuratively it may also be taken to mean *bhaṅga* or *bhagna*.

*bsdus* meaning *saṃghāta* appears to have been taken for *saṃkāśa* in CAV.

So CRV now may run *bhagnāyaḥkhaṇḍa- saṅghātaṃ*.

102 *a*. For *bhūta* ( *'byuṅ. ba* ) CV1 *buddha*.

*c*. For *khalu* ( *ṅes. pa* ) CAV *paṃca* ( *lṅa* ).

*d*. For *antyajaḥ* ( *mtha' skyes* ) CRV *jāti* ( *rigs. ni* ).

104 *d*. For *akāraṇaṃ* ( *rgyu. ma. yin* ) CRV *aniścitaṃ* ( *ṅes. pa. med* ).

Cf. *Avadānaśataka*, pp.1 ff ; *Vajraśūcyupaniṣad* ; *Dhammapada*, *Brāhmaṇavarga*.

105-106 Cf. *Dākārṇava*, p. 138 ; PS. p. 23 ; *Guhyasamāja* in R. Mitra's Cat. p. 262.

*a*. CAV omits *sarvadā* ( *rtag. tu* ).

*b*. For *vistṛta* ( *rgyas. gyur. na* ) CRV *nighṛṣṭa* ( *rab. tu. phyi. la* )

*c*. For *utpādya* ( *bskyed. nas* ) CRV *saṃsthāpya* ( *bdsag* ).

108 *a*. CAV omits *kiṃcit* ( *gaṅ. yaṅ* ) and reads *śastā* ( *bstan. pas* ).

*c*. CAV reads *myoṅ. bdsiṅ. bde. la. sbyor. bar. ldan*, which suggests the Skt to be *sukhāvedanayogena*.

*d*. For *atandritaḥ* ( *gyal. ba. med. pas* ) CRV *prakāśanāt* ( *gsal. ba* ).

109 The verse is found also in CV2.

*a*. For *-abhyañjana* ( *bsku. mñe* ) CV2 *abhyaṅga*.

*c*. For *svādhi-* ( *bdag. ñid. che. ba'i* ) CV and *sveṣṭa-* ( *raṅ. 'dod* ) ; for *-yogena* ( *sbyar. bas* ) CAV *-ātmanā* ( *bdag. ñid. du* ).

*d*. As the Tib. does not follow the order of words in Skt. the meaning is changed. CAV and CRV would respectively mean here *cittavidhinā pūjayet* ( *bsam. la. cho. gas. mchod. par. bya* ) and *vidhinā pūjāṃ cintayet* ( *cho. gas. mchod. par. bsam. par. bya*).

Cf. a similar verse in SM. p. 166 at the end.

110 *a*. For *vādyaṃ* ( *rol. mo* ) CAV lit. *āhataṃ* ( *brduṅ. ba* ). Cf. BD, p. 166 ;

*b*. CAV reads *thams. cad. brtul. bdsugs. can. gyis. spyad* which suggests in Skt. *sarvaṃ saṃyamiko bhajet*.

111 *c*. For *sukhād yataḥ* (*ji. ltar. bde. bas* ) CV1 *sukhaṃ yathā* ; for *dhyāyet* CV1 *dhyāyan*.

112 *a.* For *bhogais tu* CV[1] *bhogas tu.* Cf. a similar pāda in JS, p. 86; for *kāma* CAV *yogi* (*rnal. 'byor*) and CRV *jagat* (*'gro. ba.*).

*b.* For *muktitaḥ* CV[1] *muktataḥ*, CAV *kutrāpi* (*gaṅ. la 'aṅ*) and CRV *kenāpi* (*ci. kyaṅ*).

*c.* CRV omits one negative.

113 This verse is found in CV[2].

*a.* For *-saṃskṛta* (*sbyaṅs*) CRV *-adhiṣṭhita* (*byin. brlabs*).

*b.* CRV adds *viśeṣataḥ* (*lhag. pa. ñid. du*).

*d.* For *kaṣṭaṃ* (*sdug. bsṅal*) CV[1] *kāryaṃ.* Here CAV reads *bems. po.* without any appropriate sense.

114 *a.* For *prakṛtattvaṃ* (*tha. mal. pa*) CRV lit. *prakṛtitattvaṃ* (*de. ñid. raṅ. bdsin*).

*c.* For *-vidhānena* (*cho. ga. yis*), X of CRV *vidhijñānena* (*cho. ga. śes*) and CAV *yogena* (*sbyor. ba. yis*).

*d.* For *imāṃ samā-* CRV *sarvāṃ samā-* (*kun. la. mñam. par. spyod*) and CV[1] *imāṅgamā-* evidently a mistake.

115 *c.* For *vikalpa* both the Tib. versions *vividha* (*sna. tshogs*).

116 Both the Tib. versions here read in *a vividha* (*sna. tshogs*) for *vikalpaḥ.* The latter is evidently a better reading and supported by the same word (*vikalpa*) used in *c* of the preceding kārikā where it is wrongly translated in the Tib. by *sna. tshogs* meaning *vividha.*

118 *b.* CAV omits *sthira* (*brtan*);

*c-d.* Cf. AS, pp. 1-12.

120 *b.* For *sahasā* (*skad. cig. gis*) CRV *saha* (*bcas*).

121 *c.* CAV omits *vijnaiḥ* (*mkhas. pas*), and for *kriyante* (*byed*) CAV lit. *udbhāvayante* (*'byuṅ. bar. byed*).

122 The verse is found in CV[2].

*b.* For *samācaret* (*yaṅ. dag. spyod*).

*c.* For *yasya* (*gaṅ. gi*) CV[2] *paśya* and CAV *paśyāsya* (*'di. la. ltos*).

*d.* For *saukhyabhāvo* CV[1] *sukṣmadevo*, and CRV *saukhyadevo'pi* (*lha'i. bde. ba. yaṅ*).

123 This and the following verse occur in PS, p. 13 with slight variations.

*a.* For *tri-* (*gsum*) CRV *stri-* (*bud. med*).

*c*. For *vadhyāḥ* ( *bsad. bya* ) CV1 *hy ātmā*.

125 Cf. PS. p. 22.

*a*. For *divyaiḥ* ( *lha. yi* ) CV1 *dravyaiḥ*, PS *dīrghyaiḥ* ( *chen. po* ) and CRV *bhadraiḥ* ( *bzaṅ. po* ).

*b*. For *utkarṣa* CRV *prakāśa* ( *gsal. bar* ), CAV *utsāha* ( *spro. bar* ), and PS Tib. *ānanda* ( *dga'. bar* ).

*c*. For *māruta* ( *rluṅ* ) PS *marut*, for *kṣobha* ( *dkrugs. pa* ) CAV *vahni* ( *me* ) and PS with CV1 *vajriṇam*.

*d*. For *vajrakam* ( *rdo. rje. can* ) PS and CV1 *vajriṇam*.

126 *a*. For *aśuciḥ* ( *mi. gtsaṅ* ) CAV wrongly *tshom. med* which does not give any sense.

*b*. For *līlayā* ( *brtsen. pas* ) CRV *anāgata* ( *ma. 'oṅs* ) which gives no appropriate sense.

127 *b*. For *abhibhūyate* ( *zil. gir. gnon. par. 'gyur* ) CRV figuratively translating *mṛtyuḥ kriyate* ( *chi. bar. byed. pa. yin* ).

*c-d*. CV1 runs :

*aṇumātrām ghṛṇām lajjām*
*dūrataḥ parivarjayet.*

Here CAV reading *mtshom* for *'tshom* in *c* of our X may suggest

*nimittam saṃśayaḥ svalpas*
*tasya duḥkhāya jāyate* l
( *mtshom. daṅ. the. tshom. chuṅ. ṅus. kyaṅ* l
*de. la. sdug. bsṅal. skyed. par. byed* l ).

128 In CV1 this verse is preceded by the following one ; and *a-b* of the former are put in brackets.

*a*. For *suyuddham* ( *legs. 'thab. pa* ) CV1 *hyayuddham* ( ? ) ; for *vācaret* CV1 *vācaram* ; for *vijñaḥ* CV1 *vijñāḥ*.

*b*. For *supalāyanam* ( *legs. par. 'bras. bar. bya* ) CV1 *svaparāyatanam*.

129 *a*. Mudrā ( *phyag. sgra* ) means positions of hands and fingers while performing tantric ceremonies. This word also conveys the four specific modes which lead one to *Nirvāṇa*. They are :

1 *Karmamudrā*, 2 *Dharmamudrā*,
3 *Mahāmudrā* 4 *Samayamudrā*.

For details see AS pp. 32-35.

*d.* CRV at the end adds *parīkṣyante* ( *brtag. go.* ) .

The position of Guru is very high in Vajrayāna. See JS, p. 73 ; PS, p. 7 ; *Herukatantra* in Cat. Cal. p. 67 ; SS pp 8ff ; PK p. 31 ; *Gurupañcāśikā*, *Journal Asiatique*, Oct.-Dec. 1929 ; etc.

130 *d.* For *sākṣāt* ( *mṅon. sum* ) CRV *sakṛt* ( *lan. cig* ). Cf. PK, p. 39 verse 34.

131 *a.* For *śuddha* ( *daṅ* ) CV1 *samyak.*

*b.* CAV omits *-udaka* ( *chu* ) and adds *-sarva* ( *thams. cad* ); for *śodhakaḥ* ( *yaṅ. dag. sbyaṅ* ) CV1 *śoṣakaḥ.*

*c.* For *śraddhāmaṇi* ( *dad. pa'i. nor. bu* ) CV1 *saddharmāṇaḥ* ; CAV omits *proktaḥ* ( *gsuṅs* ).

132 *a.* For *śraddhāvān* CAV *śraddhātmā* ( *dad. pa'i bdag. ñid. can* ), CRV *śraddhayā* ( *dad. pas* ) and CV1 wrongly *śardhāvān* ; for *muhyate* ( *rmoṅs. 'gyur* ) CRV *na muhyate* ( *mi. rmoṅs. te* ) and CV1 *pūjyate.*

*b.* For *vivarjitaḥ* ( *bral. 'gyur. na* ) CRV *samāyuktaḥ* ( *yaṅ. dag. ldan* ). For *sa vindati* CAV *sa.*

133 *vetti* ( *de- yis. śes. bya* ) and CRV *savedhanam* ( *'bigs. par. bcas* ) which seems to be due to a misreading of *sa vindati* as *sa vindhati*. CAV's *śes. bya* suggests that the translator did not understand the root *vid* which has many meanings besides 'to know'.

134 *d.* CV1 *sukhino janāḥ* cannot be construed with *astu*, and hence *sukhito janaḥ*. For similar verses Cf. Cat. NDL. pp. 23, 59 ; JS p. 100 ; AS, pp. 22, 31, 47, 48, 53.

Colophon. For *-nedam atra* CV1 *nā svātra* ; for *tantramiti* CV1 *tantreti.*

*Corrigendum* : *Due to a wrong arrangement in the mss. the note relating to the title page is misplaced on p. 97 after note 70. It should be read at the beginning of the* Notes *on p. 82.*

# Indices

*Figures Refer to the Kārikās.*

# SANSKRIT KĀRIKĀS